SIX SERMONS

Preached by Maiſter *Henry Smith.*

1 2 of *Ionahs* puniſhment.
3 The Trumpet of the Soule.
4 The ſinfull mans ſearch.
5 *Maries* choyce.
6 *Noahs* drunkenneſſe.
Two zealous Prayers.

And publiſhed by a more *perfect Copie then heretofore,*

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BIBLIOTHECA · BODLEIANA

THE FIRST SERMON OF THE PVnishment of *Ionah*.

Ionah 1. 4. 5. 6.

4. *But the Lord sent out a great wind into the sea, and there was a mightie tempest in the Sea, so that the ship was like to bee broken.*

5 *Then the Mariners were afraid, and cryed euery man vnto his God, and cast the wares that were in the ship into the sea, to lighten it of them, but* Ionah *was gone downe into the sides of the ship, and layd downe, and was a sleepe.*

6 *So the ship-master came to him, and said vnto him, what meanest thou O sleeper? Arise, and call vpon thy God, if so bee that God will thinke vpon vs, that we perish not.*

THe sinne is past, but punishment is to come: for after disobedience followeth wrath, the heauie companion of wickednesse. For although shee loue not sin yet shee will bee alwayes where wickednesse is? yea, also full of strength like a Lyon which will not be tamed.

He that made the windes, commanded them, and they obey his voyce, the windes and the waters obey him, but man will not obey him. Hee sayth not that a wind arose but saith, the Lord sent a great winde. Therefore wee see the cause of this tempest, and so of *Ionahs* punishment. The iust iudge of the whole world may not suffer sinne vnpu-

niſhed, therefore he ſends, the Lorde ſent out a mightie winde. Then it was not by chance, nor yet by witchcraft: for the Mariners (notwithſtanding they were infidels) were not ſo groſſe as to aſcribe it to any ſuch cauſe, but rather thought it to be ſent from ſome reuenging power, being
Pſal. 10.7 prouoked to indignation by ſome particular perſon among
25.10.31 them, that had committed ſome hainous fact: elſe why did they caſt lots to know him, and find him out that had ſinned, and whoſe ſinne did procure this tempeſt to bee ſent: Though this winde had almoſt drowned *Ionah*, yet hee ſaid the Lord ſent it: ſo the Lord ſendeth wind to bring ſhips to land in ſafetie, and the ſame Lord ſendeth wind to drowne and breake, and ſinke other ſhips. Therfore *Iob* ſaith when hee was bereft of all his ſubſtance at
Iob. 1.21. once and left as poore as might be, that the Lord had taken them from him, who had firſt giuen all to him, adding alſo thankſgiuing euen for the perſecuting hand of God, which did ſo moleſt him. If ſome had ſo much loſſe by tempeſt as *Iob*, and ſuch dangers as *Ionah*, they would ſure-
Iob. 2.6. ly ſay with *Iob*, *Bleſſed bee the name of the Lord for it:* But moe (it is to be feared) would ſay with *Iobs* wife, curſe God and die.

And there was a tempeſt in the Sea.

Firſt, God ſpake gently to him, *Ariſe*, Ionah, *goe to Niniue*, then he would not goe, but ſeeing words would not ſerue, the Lord would take another way, and try whether that could make him obedient to his voyce. So the Lord cauſed a mighty tempeſt to riſe in the Sea, like the meſſengers that were ſent to compell folkes to come to the banquet, that ſeeing the commandement could not, the tempeſt might beare rule. For vnleſſe it be an imperious croſſe we will not yeeld, ſo head-ſtrong is ſinne.

Therefore it is ſaid that God ſent out a great wind, ſo that there was a mighty tempeſt, that ſinne might haue the foile, and God the victory.

Hee that ſailes to *Tarſhiſh*, or whither hee is forbid-

den

den to goe, would haue as good wind as he that sayles to Niniuie, or whither he is commanded to goe. But he that doth one thing for another, shall receiue one thing for another, as *Achab* did, who hoped according to the saying of foure hundred false Prophets, to goe vp and prosper, but he went vp and perished. As surely as *Ionah* thought to arriue at *Tarshish*, so surely the Spaniards thought to arriue in *England*: but as *Ionahs* companie wondred at this tempest, so at these Spaniards destruction, their fellowes at home wondred, yea were astonied, how their inuincible power could be destroyed. But God is strong enough for them that kicke against him, and disdaineth to be crossed of dust and ashes.

And there was a great tempest in the sea.

The ship went on roundly for a time, the Prophet sleeping, the Mariners sporting, their sayles flaunting, the waters calming, the winds guiding; so merrily sinne goes on before the tempest comes. The winde blowes not yet, therefore goe on yet a little, and yet a little more, but suddenly the tempest rushes vpon them before they are aware of it, and tumbles them vp and downe, and suddenly all is like to be vndone. He came to the hauen, and payde the fare, and entred the ship, and hoyst vp sayles, and went on forward, and all to flie from God, but now it appeares hee fled not from him, but to him; Therefore *Dauid* sayth; If I take the morning wings and flie aloft, loe, thou art there; If I goe into the neathermost depth, thy hand will finde me out: therefore whither shall I flie from thee? So that when we thinke that we flie from God, in running out of one place into another, wee doe but runne from one hand to the other, for there is no place where Gods hand is not, and whithersoeuer a rebellious sinner doth runne, the hand of God will meete with him to crosse him, and hinder his hoped for good successe, although hee securely propheciеth neuer so much good vnto himselfe in his iourney. What had hee offended the windes, or the vva-

ters, that they bare him such enmitie? The winds and the waters, & all Gods creatures are to take Gods part against *Ionah*, or any rebellious sinner: for though God in the beginning gaue power to man ouer all his creatures, to rule them, yet when man sinnes, God giueth power & strength to his creatures to rule and bridle man. Therefore hee that euen now was Lord ouer the waters, now the waters are Lords ouer him.

But if *Ionah* had thought that God would haue brought things to passe, he durst not haue beene so bold in this enterprise. Therefore we may see that sinne hath no eyes while it is on doing. Tush (saith the foole) it is faire weather yet, while he goeth to the stockes.

So that the Ship was like to be broken.

We haue heard of the cause and greatnes of this tempest, the effects follow, whereby the greatnesse of it is the better expresst: First in the Ship, then in the Mariners.

The Ship was like to be broken.

The ship was faire and goodly, so strong that it might haue encountred with instruments of warre, and so sure made, that it might haue endured great tempestes, and made many voyages, yet now with one tempest, and at one voyage, it was so deformed, so weakened, in such a taking, that it was like to be shiuered in pieces, and all because *Ionah* was in it. Such strife is alwayes betwixt Gods wrath and mans disobedience. When Gods word will not turne vs, Gods windes and other instruments of his wrath must threaten to ouerturne vs.

Pro. 7.22.

Then the Mariners were afraid, and cried euery man to his God, and cast the wares out that were in the Ship, to lighten it thereof.

The effects of this tempest in the mariners were two. First, they were afraid, then vsed meanes to appease the tempest and free themselues.

Then the Mariners were afraid.

Mariners liuing in the Sea almost as fishes, hauing the waters

waters as their necessariest elements, are commonly men voyd of feare, venturous, and contemners of danger. Yet now seeing the tempest so vehement on a suddaine, that their goodly and tall ship was tossed almost to a cocke boat and crackt so, that it was like to be torne all to peeces, and thereby was fully perswaded it was no common nor ordinary storme, but a reuenging tempest, for some extraordinary cause, sent out vpon them by some great power prouoked: now they are afraid, they tremble for feare, like women that shrinke at euery stirre in the Whirrie, and like litle children when they are frighted, least their ship breake or leake, and so sinke, and they loose their goods their ship, their liues and all.

Now these nought-fearing fellowes: these hie stomaked men, which defie danger, are brought downe by danger, feare and quake like a yong souldier which starteth at the sound of a Gun.

And cryed euery man vnto his God, and cast forth their wares into the Sea &c.

The meanes which the Mariners vse to saue themselues, are diuers, First they cry to their gods, then when that appeased not the tempest, they cast out their wares, *They prayd.* This is then a manifest signe, that the Heathen acknowledge that there is a diuine power, seeing and gouerning the whole worlde: for they would not haue prayed at all, but that they were conuinced, there was a God, who beheld the affaires of men, and coulde in extreamest danger deliuer whome hee would. Nature conuinced them, the workes of God made them to acknowledge it. For in man, though the Lampes be wasted since *Adam* consulted with the diuell to bee a God, yet there is some little light left, which dwelleth in darkenesse like a sparke hid in the ashes, whereby the stately and most gloryous frame of the world, with all the wonderfull varitie of the singular effects of all the excelent creatures therein considred, man cannot but acknowledge there

is a God. Yea, his mightie power the blinded Gentiles saw so expreſſely in all the creatures, that they imagined it to be impoſſible for one God to worke them all: therefore they thought that there were diuers Gods, as there were diuers ſeaſons, diuers nations, diuers trades, diuers languages, diuers and ſundrie kinds of all thinges: and ſo diuers nations worſhipped diuers Gods. When the wicked ſee that al their inuentions will not bring their enterpriſe to paſſe according to their mind, but they are in extreamitie and like to be caſt away for want of ſuccour, then they flie vnto God, being driuen by compulſion as a Beare vnto a ſtake, and they couch and kneele, and make great ſhewes outwardly, of humiliation and pietie, all in hope of helpe from God, and as it were thinking to deceiue him by their hypocriſie.

Euery one vnto his God.

This ſheweth, that they were of diuers nations, for among the Gentiles euery nation hadde a ſeuerall God to worſhip, *Chamos* was the God of the Moabites, and *Beelzebub* the God of the Ekronites, *Dagon* the God of the Philiſtines, and the Epheſians worſhipped *Diana*. In our neceſſities we flie euery one vnto his God, that is, in the time of neceſſitie euery one doth flie for helpe and eaſe vnto that which moſt feedeth his owne humour, or beſt pleaſeth him, that wherein he repoſeth moſt confidence, perſwading themſelues of ſufficient reliefe from that: ſome runne to their coffers, thinking that there it is that is able to procure eaſe from any troubles: other ſome turne to their delights and wanton ſports, ſuppoſing that there is no trouble ſo great, but they will cauſe them to forget it: ſome to their glorious attires and coſtly Iewels, imagining they will now as well reioyce their hearts, remedying their griefe, as at other times they haue delighted others eyes, pleaſing their ſight: ſome to their dainty meates, and ſome to their ſoft beds, and eaſie ſtanding, hoping by thoſe to feele reliefe. In ſickneſſe we cry, Come, Phiſicke

1. *Sam.* 5. 5.

Act. 19. 35.

helpe mee: in heauinesse we call, Come, musicke cheare mee: in warre, we sound, Come, souldiers succour me: in quarrels we say, Come Law defend me: euermore leauing the Creator, which is all goodnesse, and powerfull in himselfe, running to the creatures, which haue no goodnesse, nor power, saue that they receiue from him: neither by their goodnesse can doe vs good, but by his blessings.

And cryed euery man vnto his God.

They did well in that they prayed, but they prayed not well: for they prayed euery man vnto his God: that is, vnto fained Gods, gods in name, but not in nature, and gods they were that could not helpe so much as themselues.

Euery man vnto his God.

Euery of these mariners did now in their extreamitie call vpon his God, euery one vpon that God, which hee thought most highly of, and whome he had in his prosperitie reposed most confidence in. Now while none could helpe but one, they cryed to many, and by this meanes while they sought to lay the tempest, they stirred it more: for their prayers being idolatrous, were so wicked, that the Lord had vtterly destroyed them, if his mercy hadde not beene wonderfull ouer all his workes. They prayed much like the *Papists*, which in extreamitie cry out, some to one Saint, some to another, some to Saints of this place, other to Saints of that place, thinking as these mariners did if one will not helpe, the other will. *Psal.* 144. 15.

They cryed, &c.

They prayed, and their prayers did beate the skie, though they could not lay the tempest. They were not as many of vs bee when we pray vnto God, without a sence of their danger, or without great desire to obtaine their requestes. What an hipocrisie is this, that is common among vs, to haue vehement speeches, and loud cryes, and long prayers, without liuely affection within.

They cryed.

Heere is a distinction of crying to bee obserued: The righteous

righteous cry, and as well when they are in prosperitie, as when they bee in calamitie, though many nothing so feruently, but the vngodly then onely, when the hande of God is vpon them, and then also like beares without their prey, alwayes much doubting, sometimes dispairing of helpe although they cry for it. And therefore blessed is he that hath the Lord for his God: and let them know that cry without faith, without confidence in God, they doe but cry in vaine, Let not the wauering minded man think to receiue any good of the Lord.

Iam.2.7.

And cast the wares that were in the ship into the sea.

Heere is the second meanes which they vsed to helpe themselues. Now the Mariners are content to cast their wares into the Sea, in hope of some furtherance to saue their liues thereby: for though many will venture their liues for riches, yet they rather part with all their riches, then with their liues. But they cast them out to appease the tempest, or lighten their ship: but it was sinne that procured danger, and being cast away, would haue saued all: which being retained, the tempest abating not, the shippe is not the safer, though it be the lighter. If I regard wickednesse in my heart, saith *Dauid*, the Lord will not heare me. And *Paul* saith, though I cast my life into the fire, if I haue no charitie, if I retaine malice in my heart, it profiteth mee nothing: if I cast away sinne, I cast away all. Some will giue to the poore, and yet vse extortion and vsury to get mony by: but God saith to such, that if they regard wickednesse in their hearts, it profiteth nothing, though they part withall that they haue, and bestow it, vpon neuer so good actions, they doe but as the Mariners did cast all away, their desire nothing satisfied: for though they thinke themselues beneficiall to the poore thereby, and hope for reward therefore, yet God will accept of them but as hypocrites: he will none of their oblations, hee abhorreth their very prayers, *Pro.*15.8. vntill they haue humbled themselues, and reformed their owne heartes before

Psal.66.18.

1.Cor.13.3.

Cast away sin, or thou casteſt away all.

before him from such vncleannesse.

They cast out the wares into the Sea.

They would faine haue layd the tempest, that thus readily loose the wares, & cast out the very tackling into the sea: but the sea will not be satisfied, the waters must wash the sinner, or there is no safety, nay the danger is greater the sea continually more and more troublesome, vexing them. But *Ionah* was no sooner cast into the sea, but all was quiet, the winds are calme, and the sea ceaseth from her raging. O that iustice were executed, and hee that troubleth the ship were in the sea. He that troubleth, not he that against all reason is thought to trouble: then should all bee safe, yea peraduenture *Ionah* too. *Ionah* 1. 11.15.

And they cast the wares that were in the ship, into the sea.

Obserue heere, that oftentimes many are punished for one mans sinne, as all the hoast of Israel were punished for the sinne of *Achan*, and here all the Mariners & owners of ship or wares for *Ionahs* sin: &c. to the end that men may learne thereby to admonish one another when they see them doe amisse, with loue, and not to say with *Caine*, Am I the keeper of my brother? for hee that is not carefull to keepe his brother from sinne, is not carefull to keepe himselfe either from sinne or from sorrow: therfore let vs take heed, that a wicked one be not found amongst vs vnadmonished. I would there were not many worse then *Ionah* among vs. Will you know what I think of you? I think you are worse then Infidels, Turks or Pagans, that in this wonderful yeare of wōderful mercies, are not thankful, beleeue not in God, trust not in him, glorifie not his name: but like *Pharaohs* sorcerers, who seeing the great works of God which *Moses* wrought passing their skill, confessed, saying *Surely this is the finger of God*: for you confesse it is the great worke of God (as must needes) but where are the fruites it hath brought forth in you? The captaine saith, I haue done nothing: the souldier saith, I stirred not, but the Lord sent out a mighty tempest vpon them, and after that they escaped *Ioſ.* 7. 5. 12 Many punished for ones sinne, therefore suffer sinne in none. *Exo.* 8. 19.

ped our hands, the Lord ſtretched out his mighty arme againſt them, and *Pharaoh* is drowned in the ſea, ſo that hee neuer attained the land of promiſe which he gaped for, and made full account to poſſeſſe Further herein we may note that extremity is Gods opportunity: for when the winde had almoſt ouerturned all, & the waters had almoſt drowned all, and deſtruction had almoſt deuoured all, then, and not afore, was Gods opportunity to ſet forth his glory. Firſt they vſed prayer vnto the diuine powers for aſſiſtance: then they vſed ſuch ordinary meanes as they knew beſt in ſuch a time, by caſting out their wares to lighten the ſhip of them, which order is neceſſary to be vſed of al Chriſtians in their neceſſity: Firſt to ſeeke for ayde & aſſiſtance at the hands of God, & then to vſe al ſuch good meanes to helpe themſelues as God ſhall enable them to, truſting that of his goodneſſe hee will bleſſe their endeuours, or els may they goe ouer al the earth to ſeeke help and haue none, for there is no other way. God indeed is the laſt refuge, but he is alſo the firſt refuge which is to be ſought vnto: for hee will haue vs to acknowledge, that man liueth not by bread onely, & a horſe is but a vaine thing to ſaue a man, and except the Lord keepe the citie, the watchman waketh but in vaine, no meanes can helpe without his bleſſing. But then he will not haue vs careleſſe and negligent, to vſe lawfull meanes: for he neuer or very ſeldom worketh without meanes, whē the meanes may be vſed by vs. Danger then we haue ſeene made them to feare, but feare aſtonied them not, but gathered their wits together, for they vſed meanes with wiſedome to ſaue themſelues. But when the Lord ſendeth calamity vpon many of the vngodly, they haue ſo guilty a conſcience, that whileſt they feele the great hande of God, they are euen diſtraught of their wits, and made as it were ſenceleſſe, that they know not what they doe: yea when trouble comes, it makes them like a headleſſe Bee, which buzzeth about ſhe knowes not whither, or like the Swallow, which by cōpulſion of the wind, flieth backward and

Mans extremitie Gods opportunitie.

In neceſſity firſt pray, then vſe lawfull meanes.

and forward till it fell into the Sea: or like *Caine*, whose head was frought with feare, so that he knew not whether to goe, doubting to be slaine of euery one whome hee saw. But whatsoeuer befalleth the children of God, he hath euer matter of consolation, and some moderation of mind to beare it withall, expecting a ioyfull issue of all. Therefore blessed is he that hath the Lord to his God. *Gen.4.*

But Ionah was gone downe into the sides of the ship and laid downe, and was fast a sleepe.

They prayd vnto their gods, and their gods were now deafe while they were tossed, and *Ionah*, is gone to sleepe when he should haue beene better occupied. We come hither to heare the word, and here we fall a sleepe but it were fare better we were away: for wee sleepe when we should heare, and so sleeping sinne, and sleepe in sinne: therefore let them now giue eare that are a sleepe for wee are come to *Ionas* sleeping, not that wee should sleepe with him, but by his sleeping to be warned of our securitie, and wee shall see him waked that wee may learne to wake with him. *Ionahs* fast sleeping is noted, to declare the occasion of the ship masters speech to *Ionah*: but chiefely to note the dead securitie of *Ionah* in his sinne, for asmuch as though the mariners cryed for feare, and cast out their goods, nay the very senslesse shippe seemed to feele the anger of God, & to cry to *Ionah* by rowling and cracking, yet *Ionah* was not once mooued thereat, but lay still fast a sleepe. So by *Ionah* his sleeping, wee see the nature of all the sonnes of *Adam* when they listen to the Serpent, they are like changelings, they are cast into a dead sleepe: for when they forget God and his word, and bid conscience adewe, they sleepe in sinne, and that to death, like one sicke of the Lethargie.

Ionah signifieth a Doue: *Ionah* therefore was now indeede *Ionah*: I meane, like the Doue which *Noah* sent forth of the Arke: for as the Doue being gone out of the Arke, could find no rest for the sole of her foote, till shee returned

ned into the Arke againe: so when *Ionah* arose vp from the presence of the Lord, he could find no rest for his minde, neither by Sea nor land, vntill hee returned againe vnto the Lord: for the cause of *Ionahs* going downe to sleepe, was, it seemeth to ease his minde, for it was disquieted, hee felt it grieuously troubled, the conscience of his sinne tormented it. Therefore now, O that *Ionah* could sleepe till the tempest were past: but it will not be, for the tempest is sent purposely to wake him.

And he was fast asleepe.

Iona sleeps while al elſe ſtirre.

See how little *Ionah* is ashamed of his sinne: all the world smarted for it, and yet he sleepes: as if hee would say, Neither the windes blowing, nor the waters roaring nor the ship reeling, nor the waters casting, nor the Mariners crying, with all the stirre, could moue him, waken him from his sleepe, or rayse him from his sin. Now *Ionah* might say, I was a sleepe, and all might haue perished for mee, if one God had not helped more then all the rest? for *Ionah* slept, but God waked, and called to the windes and the waters saying. Tosse him, but you shall not drowne him: feare him, but you shall not kill him: whip him, and when you haue whipt him, send him to mee, that I may send him to Niniuie. *Ionah* was fast a sleepe, when the winds ouer him were blowing, the waters vnder him tossing, the shippe about him reeling, the Mariners by him crying, the waters in ouerboord casting, in all the stirre *Ionah* felt nothing, but slept, as if there were no stirring. Yet we goe farre beyond *Ionah* in securitie, for the Lord causeth the tempest to blow downe houses besides vs, the heauens to thunder ouer vs, the earth quake vnder vs, the water to ouer flow the land about vs, the fire to consume all that wee haue before vs, the ayre with cold readie to kill vs, and all things in any vproare round about against vs, thereby, alwayes crossing vs one way or another, and al to put vs in minde of our dutie, the neglect whereof is the cause of all these troubles which the Lord doth send vs:

but

but we sleepe more deadly then *Ionah* in our negligence, voyd of feeling, because we consider not vvhat wee haue done, wee looke not backe on our sinne, yet euery crosse shoulde cause vs to examine our selues throughly, and leaue no sinne vnviewed, that vve might liuely feele our wickednesse, and so duely repent it, and soone find release of our miseries: therefore wee sleepe still, and vvill not bee vvakened, God will deale more roughly with vs then he did with *Ionah*, for the Lord caused a Whale to swallow him, and afterward to cast him vp againe, but we shall be swallowed of that Serpent which neuer restoreth againe.

Hee should haue beene their teacher, if he had not been a sleepe, he should haue taught them to pray aright, if hee had had any good feeling in him. But all this while, wee read not that *Ionah* once condemned his thoughts, nor so much as once said to himselfe, *Ionah*, take heede what thou doest, thou knowest how God may handle thee vpon the waters? though thou flie, hee can ouertake thee: though thou hide thy selfe, he wil find thee out, though thou giue thy selfe to sleepe, hee shall giue thee no rest, and awake thee to thy greater woe. How should we be strong, if a Prophet, and such a Prophet as was the figure of Christ, could not withstand this one temptation, but suffer himselfe to be led away so farre, that when hee should runne, hee lay still, and when hee should cry hee held his peace, and when he should zealously bestirre himselfe, he is fast a sleepe.

In Ionahs sleepe, two things. 1. Most secure in greatest things. *Acts* 12. 21.22. *Dan.* 4. 27.30. *Dan.* 5.4. 5. *Luk.* 12. 19 20.

In *Ionah* his sleeping we obserue two thinges: the first is, that when wee thinke our selues most at ease, then wee are in greatest danger, when ship-wracke is most likely, then *Ionah* is a sleepe, when *Herod* is vaunting, then he is stricken: when *Nabuchadnezzar* is in his greatest pride, then he is turned out: when *Balthazar* is banquetting, the hand writ his condemnation: when the rich man saith vnto his soule, Thou hast enough, then his soule is taken from

*Iudg.*16. 25.30. Suddenly destroyed.

from him: when the Philistines are sporting, then the roofe is falling: so destruction ouertaketh sinners when they least thinke of it, like a Leopard which is taken while hee sleepeth, or a bird when she singeth: therefore suspect thy pleasure like a baite

2. Sin pleasant while it is in doing *2. Kings* 5 27.30. Gehezies briberie. *Gen.* 9. 21. Noahs wine. Dauids adultery. 2. *Sam.* 11 4. *Pro* 10. 14.33.

The second note is the nature of sinne, which is here expressed while it is a doing, to be not bitter, but sweete, not painefull, but pleasant, like a harlot which sheweth nothing but her brauery and beauty. *Adam* swallowed the forbidden fruit with pleasure, *Gehezie* lyed for gold with gladnesse, *Noah* dranke his wine with mirth, *Dauid* committed whoredome with delight: so sinners go on merrily till wrath ouertake them at vnawares, like the foole, I will sit a litle longer, and fold my hands together a litle, yet a litle and a litle longer, till pouerty come as an armed man, and Gods iust iudgements as the whirle wind, suddenly, vnresistably: then though thou hast gotten gold with *Gehezie*, or honours with *Haman*, or *Naboths* vineyard with *Ahab*, or all the delights of the world, if thou haue not an assurance of thine owne saluation, if sinne be still pleasant, if it bee not bitter in thy belly, though it bee sweete in thy mouth, deceiue not thy selfe, beleeue God, thy hope is but doubting, thy strongest confidence is but a vaine trust.

Then the Ship-master came vnto him and said, what meanest thou O sleeper? arise, and call vpon thy God.

A Prophet wakened by a Pagan.

Heere *Ionah* is taken napping: sinne hath brought him a sleepe, and now the Ship-master wakens him. The Mariners may doe him more good then the tempest. Whom sinne should waken, perill cannot waken: the windes are not loud enough, nor the waters rough enough, therefore the Ship-master must waken him: else hee shall be endangered. If the windes will not waken him, let the waues waken him: if the waues will not waken him, let the Mariners waken him: if he will not be wakened, let him perish in his sleepe and die in his sinne.

Now

Now marke who is asleepe, and who wakens him. *Ionah* is a sleepe, and the Mariners waken him, an Israelite, an Infidell: what a thing is this, that he which is the sonne of *Abraham*, who is wiser then a thousand mariners, is now wakened and told his duety by a Mariner? This is a shame for *Ionah*, that hee which had taught Princes, should now be told his duety by Mariners: hee that long hath and should still wake others, needes oftentimes to be wakened by others: and he that should reprooue sinners, is often reproued of sinners. And thus the Lord sometimes shameth his seruants, and doeth vexe them with a foolish nation, as he reprooued *Abraham* by *Amalech*, and *Balaam* by an Asse.

So God often shames his seruants

Gen. 20. 9. *Num.* 22. 28.

Now wee might aske *Ionah*, saying, Why didst thou write that thou fledst from God, or that when thou hadst most needs to pray, thou didst sleepe? If thou hadst not thus layed open thine owne shame, thou mightest haue beene reckoned as one of the best Prophets: therefore why didst thou so? *Ionah* did it to this end, that in him wee may see the reward of disobedience: for as *Paul* sayth, Whatsoeuer is written, is written for our instruction, and *Ionah* would neuer haue written it, had it not been for our sakes. If he haue done thus much for vs, which way shall wee requite him? That which he would haue vs to doe for him is this, to be warned by him to suppresse all euill motions, not suffering them to take effect, as he did.

What meanest thou O sleeper? Arise.

As if they should say, O wretchlesse, altogether careless, quite senceless man, art thou dead, that thou wakest not, or benumd, that thou feelest not, or deafe, that thou hearest nothing, or carest thou not whether thou liue or die? Haue not the winds nor waters raging, nor our loud cryes so long thundering wakened thee? Canst thou sleepe in all this stirre? Doe not our troubles, nor labours, nor losses, nor the common daunger moue thee? What meanest thou? Why doest thou not come and la-

bour with vs in this dangerous time? Is this a time to sleepe in, when we are all in perill of our liues? Shall we cry and thou hold thy peace? Shall we labour and thou rest? Shall we cast away all our goods, and thou lye sleeping, caring for nothing? This is no time to sleepe, it is a time to pray vnto thy God for his assistance, and to vse the meanes that may saue our liues: vp, arise, helpe what thou canst. *Ionah* hearing this, did not snap like some currish Dogs, and bite him that wakened him, neither did he as in publike dangers most are wont, sit still, deuising with himselfe to shift for himselfe, neglecting others, but he ariseth, he thanked him that waked him.

Against sleepers

Many of you come to heare the Word, and heere you fall asleepe when you haue most neede to be waking, but I am gladde I haue now gotten a text to waken you, for now I cannot reade my text but I must say, *What meanest thou, O sleeper? Arise.* But I pray you, haue I not wakened you, and yet you sleepe againe? If you marke not what is said vnto you, you are asleepe, though your eyes bee open: but if you were as wise as *Ionah*, you would not sleepe heere in the sight of all the people, but would rather get you to sleepe in some corner, for *Ionah* went vnder the hatches to sleepe, and would not sleepe in the sight of the Mariners, If you were as wise as *Ionah*, you would thanke him that wakened you, as no doubt *Ionah* did. *Salomon* sayth, that hee which reproueth, shall haue more fauour of a wise man, then hee vvhich flattereth. The Lorde Iesus saith; Woe be vnto that seruant, that when his maister commeth he shall find sleeping: Canst thou not watch one houre saith hee to *Peter*? Can you not wake while I speake to you? You woulde all bee found in the Church, when the Lord commeth, but you would not bee found sleeping in the Church. You are watched (I see you not below) and none of you can steale a nap and not be espied, but when your eyes be most shut, and see least, then most eyes be vpon you: and I can as well stand in the pul-

Prou. 28. 23. *Luk.* 12. 37. 45. 46 *Mar.* 14. 37.

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pit vnseene, as you can sit and sleepe there & not be espied. I maruell how you can sleepe, hauing so many eyes looking on you, so many clamours in your eares, and God himselfe speaking vnto you. Shall I continue iogging till you be wakened? How long shall I preach afore I can conuert the vsurer, the extortioner, the drunkard, or the blasphemer, seeing I speake thus long, & cannot conuert you from your sleeping? What would you doe if I reade some Homilies vnto you, whereas you cannot wake while I preach vnto you and speake against you? if you should see a traytor sleepe on the hurdle, or if you should see men sleepe with meate in their mouthes, would you not maruel? Yet euen so doe you, while I denounce the great iudgements of God against you, and while I am feeding some of you, you fall a sleepe, and so I preach in vaine. There is a Country whereof it is said, that it is night with them, when it is day with vs. I thinke that Country be here, for how many are heere which haue lost their eyes, and their eares since they came hither? if all of you, were as many of you bee (I meane a sleepe) the strangers which come hither to heare, would thinke that you were all dead, and that I preached your funerall Sermon: therefore for shame leaue your sleeping. What meanest thou O sleeper? Arise sleepe no more, and I will waken you no more.

Arise & call vpon thy God, if so be he will thinke vpon vs &c. This is another meanes which they vse, *Ionah* being waked to appease the tempest, now that they see they cannot themselues allay the windes, nor asswage the waters, they desire, they exhort *Ionah*, to try what hee can doe by calling vpon his God, *Arise call vpon thy God &c.*

After that the ship-master had wakened *Ionah*, hee bids him call vpon his God, as if hee had said, Watch and pray: he speakes like a Saint, yet he is an Infidell: he said not, call vpon Gods: but call vpon thy God. The ship-master, wold not call vpon his God: but (saith he) call vpon thy God, and it may be he will helpe vs: if hee had said

call vpon our God, when he ſaid, call vpon thy God: and if he had ſaide. He will helpe vs, when he ſaid, if ſo he will helpe vs, then he had ſhewed ſome ſparke of faith. Becauſe he wanted helpe & comfort, he bids him ariſe, and becauſe he was fearefull, hee bids him pray. It may be (ſaith he) he will thinke vpon vs, that we periſh not. As if he had ſaid, *Ionah*, wee know that thou haſt a God as well as wee, and therefore we ſay, Call vpon thy God, for now euery God is to be tryed, therefore if euer thou didſt pray in thy life, fall to it now. Thus Sathan leades men a blind way with zeale, in hope of ſome reliefe being in trouble. They called vpon them for helpe, which were neither willing to aſſiſt them, nor able to harme them, and when they perceiued by woefull experience, that there was no kind of ſuccour to be had that way, they flie to God, and then Sathan laboureth to vndermine the confidence & expectation of helpe, and to place in ſtead thereof doubtfulneſſe and infidelitie. Thus Sathan will be ſure to looſe nothing by this bargaine any way. *Ionah* (ſay they) call vpon thy God, for if he cannot helpe vs, we are all vndon and loſt, for wee haue called vpon our Gods, wee haue laboured hard to amend our ſtate, wee haue caſt away our goods to lighten the ſhip, but all in vaine, for wee are no whit the better, like the woman which had ſpent all her ſubſtance about Phyſicke, yet all could not helpe her till Chriſt came. So the Papiſtes while they are well they pray vnto euery Saint and Angell for ſuccour againſt the troubleſome times, but in extreamitie, or at the point of death none of them can helpe, ſo that then they are faine to flie vnto God or be diſtitute, as like Idolaters, as one flie is like vnto another: they are like the heathen, which worſhip *Iuno*, *Venus*, *Neptune*, *Pallas*, *Iupiter*, and the reſt; ſome hold on the one, and ſome on the other. Some ſay, if *Iohn* bee with mee, I care not for all the pettie Gods becauſe I hold him chiefe: ſo another ſaith, if Saint *Gabriel* bee with mee, I care not for the reſt: and ſome

Luke. 8. 43.

raiſe

raise great disputations, whether this Saint or that Saint, this Angell or that Angell bee better: whether our Ladie of Bullen, or our Lady of Rome be sureſt: whether Saint *Iames* of Callis, or Saint *Iames* of Compoſtella bee ſtrongeſt: and ſo like beggers which runne from dore to dore they run from one Saint to another. If one God will not helpe, another will, thinke theſe, as though the Gods were contrary one to another, and where the one bids, the other forbids. So ſome thought that *Venus* was a friend to the Troianes, and *Pallas* was not their friend; as fooles thinke of Witches, one ſtrikes, another heales.

Call vpon thy God.

They bid him call vpon his God, before they knew him but the faithfull would not worſhip a falſe God, though they may be helped by him. By the example of theſe mariners, if they thought that their God was the true God (and why els did they worſhip him:) we may learn the ſubſtance of euery temptation that doth vndermine vs, namely, that it will bid vs doe this euill, that good may come of it: Marke whenſoeuer thou art motioned to euill, if it doe not promiſe thee ſome goodneſſe to come of it. But the ſeruants of God ought not to doe that which is euill, though they were ſure to gaine all things that can bee wiſhed by ſo doing, for they haue learned their leſſon, and how to anſwere Sathan at ſuch times: Why tempteſt thou me Sathan? for it is written, Thou muſt not do euill that good may come of it: and this is the armour called *Scriptum eſt*, wherewith the Lord ouercame the deuill in the wilderneſſe.

Infidels deſire the faithfull to pray for them.

Sin alwayes promiſeth good.

Rom. 3. 8

Heere alſo wee may ſee the difference betweene the faithfull and Infidels: for *Call vpon thy God*, ſayth the ſhipmaſter and the reſt.

The Mariners bid *Ionah* pray to his God in their behalfe: but *Ionah* ſayth not to the Mariners, Pray to your Gods in my behalfe. And this is alſo manifeſt, that a Papiſt

will say vnto Protestant, and one that liues well, Pray for me: but a Protestant if he be any thing zealous, will not say vnto a Papist, Pray thou for me: knowing that when a Papist doth pray, he doth it to Idols, Saints, or Angels, or at least without faith, and therefore their prayers are abhominable in the sight of God, and therfore they will not bid them doe it, because they will not doe euill, to the intent that good may come of it: whereby it is manifest, that our religion is the true religion, our aduersaries themselues being Iudges: and so *Pharao* said to *Moses*, Pray for me: but *Moses* said not to *Pharao*: Pray for me, *Saul* said to *Samuell*, Pray thou for me: but *Samuell* said not to *Saul* Pray thou for mee: therefore the Mariners had neede of *Ionah* to pray for them: but *Ionah* had no neede of ignorant Idolaters to pray for him. And why should not all pray to *Ionahs* God, and *Pharao* pray to *Moses* God, seeing God hath said, Call vpon me in trouble, and I will heare thee? *Call vpon thy God* (say they). When they had cried & saw no helpe, they distrusted their Gods, they thought they would not helpe: indeede they could not: therefore they ran to another whom they knew not, hoping to be helped by him, because they thought, some God there was that could doe it. So the Papists run from one God to another, from *S. Dominicke* to *S. Francis*, and why should they run from *S. Dominicke* to *S. Francis*: but that they mistrusted *Dominicke*? they thinke he will not heare them, and so they goe forward: but in the end, the vnknowne God is thought to be the best: yet the Lord taught not *Peter* one prayer and *Iohn* another, but taught them all one prayer, vnto one onely God, and wait still vpon him, praying still, with assurance he will be a helpe in due time.

The truely faithfull desire not infidels to pray for them.

Exod. 18. 27. *&c.* Pharao desireth Moses not Moses Pharao. 1. *Sam.* 15. 25.

If peraduenture he will thinke vpon vs, that we perish not.

This If, Perhaps and Peraduenture, cost *Adam* Paradise, God said to *Adam*, If thou doest eate of this tree, thou shalt surely die. Then *Euah* reported these wordes thus: least Peraduenture we die. The Serpent seeing her in such a mind

a mind so careleſſe or forgetfull of the commaundement, he came and quite changed the matter, and sayd; You shall not die. Thus sinne creepes vpon vs, while doubtfulneſſe remaineth in vs: so God sayth, you shall be saued: the trembling flesh saith, peraduenture I shall, &c. then commeth Sathan, and he saith, Thou shalt die: so that if you will aske what is the faith of Sinners, or if you would haue it defined, it is this: peraduenture yea, peraduenture no: If you will aske me wherevpon this faith is grounded: it is vpon ifs and ands: This is the faith of the vngodly, to say, If so be God will helpe vs: for they cannot assure themselues of any help. But wee may not doubt of our God, and say, It may be, or, If peraduenture: for wee may freely pray to our God with confidence: and may say, our God, and the God of *Ionah* wil surely help vs, and hath helped vs. But yet let vs know, that wee haue sinned like Infidels, and doe deserue to be punished like the Egyptians.

The sinners faith.

If so be he will, &c.

Thus it commeth in like a little leaven, which sowreth the whole lump of dow, and like the moth, which eateth the whole wedding garment, & this same little theefe hath stolen away all the Papistes faith. Therefore with them wickednesse lyeth sicke in bedde, and calleth to euery one that commeth by, Call vpon thy God, and pray for mee, if so be he will looke vpon vs and helpe vs: and so their hope when the tempest commeth, is either an easeleſſe horror, or a comfortleſſe doubting.

If so he will thinke vpon vs.

Our God thought vpon vs in the time of trouble: hee thought vpon vs, and layd the tempest, when our enemies called vpon their Gods, Saints, and Angels. But what do we mean (beloued) when mercy is come to send for iudgement? for though we be saued with Israell, wee deserue to bee plagued with *Pharao*, because wee are not thankefull for this, namely, that the Lord hath thought vppon

vs our distresse; for hee trauelleth with mercie, and laboureth till hee bee deliuered, hee goeth laded like a Bee, but wants a hiue. Therefore two hands, a hand to giue, and a hand to receiue: Gods hand to giue, and mans hand to receiue: the hand of God, a bountifull and a mercifull hand, a hand loaden with liberalitie, full of gracious gifts: therefore let vs stretch forth the good hand to receiue it, thankefully to embrace it, chearefully to entertaine it, and carefully to keepe it, let vs receiue it by the hand of faith, the hand of loue, and the hand of prayer, for who so commeth with this hand, shall bee filled, and who so commeth without it, shall goe emptie away, because they haue despised the wayes of God: for when I instructed them, they would not heare, and what I taught them, they would not learne saith the Lord. *Ionah* wakened thus, and thus exhorted to call vpon his God, soone no doubt perceiued his danger, and partly with the harlot for his sinne, partly for feare of the deserued, and thus threatned drowning and other punishments, without question was grieuously vexed. For hee could not but see, that the very dumbe creatures were bent against him for his disobedience: the wind blowes, as though it would ouerturne all, the waters roare as though they would drowne all, the ship tumbles as though shee were weary of all, and albeit the Mariners had cryed, and cast out the wares, as though they would loose all, yet the tempest rageth still, their danger greater then euer.

Pro. 1. 24. 26.

Wherefore now one might haue sayde to Sathan, Sathan thou perswadest him to flie from his defence for his safetie, and madest him beleeue that hee would come safe to *Tarshish*, and there liue at libertie and ease, inioying all temporall benefites at his pleasure, but now thou hast brought him into the prison of the ship, and it is tost thus by this tempest likely to destroy him, thou leauest him in the greatest danger, and reioycest that *Ionah* quaketh at the tempest, and hath his heart aking for feare of the

danger

danger thus threatned due to rebellion: yea, seekest also to drowne him, and that also in hell, howsoeuer thou pretendest a desire to preserue him from troubles, and procure him many pleasures, with much securitie: O most wretched and deceitfull lyer, hee that trusteth his enemie, and he that beleeueth thee, shall euer be deceiued. And now might *Ionah* say, Beware by mee, for thus hath the tempter deceiued me, hee hath allured mee with flattering fantasies, and perswaded me, that it was but an easie thing to flie from the presence of the Lord, that seeth alwayes all things, and from whome no man, nor secret lurking in any mans heart can be hid, but all are alwayes, in his presence. He made mee beleeue that light could bee brought out of darkenesse, that good may come of euill: for he assureth mee that if I would set forth toward *Tarshish:* I should not onely shun the presence of the Lord, but should liue at ease like one vnknowne, both for my vocation: and also for my behauiour in the execution thereof, and so I might creepe into a familiarity with these people, and enioy the benefite of their society. Otherwise, if I went to *Niniuie*, as the Lord commaunded, they would hate and persecute me, yea, and so I should end my life in misery, both because they being Gentiles, and I a Iew, they cannot abide me, for the one holdeth the other in contempt, and also becausse of my message, namely, a prophecie of destruction, grounded vpon a reproofe of their vile and sinfull pleasures: Which message, Sathan perswaded me, would be so hainously taken, that no death nor torment that they could deuise for mee would be thought sufficient, and so I should be sure neuer to escape their hands aliue if I went: as though the eternall and most glorious God which sent me thither, were not able to defend me from all euill when I came thither, as well as he did *Daniell* in the den of Lyons, and Christ in the wildernesse among the sauage beasts: And when Sathan had thus perswaded me, I beleeued him, and so tooke my

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iourney to flie from the preſence of the Lord, if I could haue performed my intention. But the Lord hath beheld the ſtubbornneſſe and diſobedience of my heart, and therfore followeth me with great diſpleaſure: hee hath ſent out this tempeſt vpon the ſea, whereby we are like to be ouerwhelmed, and ſo neere as we are to the water, ſo neere we are to death by all likely-hood.

THE SECOND SERMON OF the puniſhment of *Ionah.*

Ionah. 1.7.

Afterward they ſaid euery one to his fellow, Come, and let vs caſt lots, that we may know for whoſe cauſe this euill is come vpon vs, So they caſt lots, and the lot fell vpon Ionah.

NOw followeth another meane which the Mariners vſe to appeaſe the tempeſt.

They caſt lots.

But firſt, they conſult & conſent to caſt lots. The tempeſt was ſo ſtrong that they concluded with themſelues, it was the reuenging power of ſome angry-God, for the ſinne of ſome notoriou wretch that was amongſt them.

Seeing therefore neither they, nor *Ionah* praying, had appeaſed the tempeſt, but it was rather increaſed, and no man confeſſed he was the ſinner, they take counſell, and agree to find him out by lots, wherein let vs obſerue firſt, neuer a one of them is of *Dauids* ſpirit, who when he ſaw the people plagued, ſayd, Lord it is I: Euery man excuſeth

seth himselfe: for euery man would extenuate his owne sinne, and diminish it, and euery one thinketh his sinne salued, when he hath excused himselfe. Let *Adam* bee his owne Iudge, and he will say, The woman tempted him to sinne: and let the woman be her owne Iudge, and shee will say, Yonder Serpent perswaded her to it. Let euery one be his owne Iudge, and there will be such posting off of sinne, that neuer a one will be found guilty. There is none that will be so impudent, as to say hee hath no sinne at all, yet fewe that will freely confesse they haue grieuously sinned. Therefore these heere, say euery man within himselfe, though he be a sinner, yet he is no great sinner. None are accounted sinners, vnlesse they bee openly detected of some notable and hainous crime. If they bee dicers, swearers, drunkards, brawlers, pickers, flatterers, prophaners of the Sabboth, sleepers at Church, and such like, they be not thought sinners: these actions are counted no sins, but rather recreations. For the multitude count none sinners, vnlesse they be theeues, traytors, open and grosse Idolaters, and taken with such like capitall crimes: no more these neither, were it not for feare of the Law: as none among the Iewes, but Publicans, were counted sinners, all the rest were good-fellowes, and iust men.

The Papists say, some thoughts, affections, words, and outward actions, not agreeing with the Law of God, are easily washt away with a little holy water, &c. they are not deadly, they deserue not the wrath of God, they are but veniall. Did you euer reade of these veniall sinnes in the Scripture? But thinke you they haue nothing but Scripture? Yes, they haue Decrees, they haue Decretals, the Ceremonies whereof obserued, these veniall sinnes are soone pardoned, and they haue a Pope that can forgiue any sinnes. Thus they lessen sinnes, thus they abate the price of sinnes and they can buy out sinnes with money, or redeeme them with Masses, and by a little short penance, purchase a large and long pardon.

And

And as the Mariners, euery man thought hee was no great sinner: so *Ionah* thought with himselfe, Though I be a great sinner, yet am I not so grieuous a sinner as these Idolatrous heathens: or if hee throughly condemned himselfe, yet vnwilling to be knowne such a rebell, he thought it may be, it is most likely, they are many, I but one, peraduenture therefore the lot will not fall vpon me, like a theefe, which notwithstanding in his owne heart hee acknowledge himselfe guilty of that wherewithall hee is charged, yet will not confesse, vntill the matter be throughly sifted, and so clearely prooued to his owne face in such sort, that he cannot for shame (though with shame he confesse) denie it. Therefore if God had not sifted out this sinner the better, *Ionah* would not haue beeene knowne the man, and the Mariners would still haue contended who was the lesser sinner, therefore they consult to cast lots.

Let vs cast Lots.

They did not vse to cast lots, this was no custome among the Mariners; but the tempest was so wonderfull, that it made them seriously to thinke of God, and willing to vse the meanes prescribed by God for the ending of doubtfull matters, acknowledging that hee ordereth all, and the lot is the sentence of God: by the falling of the lot, he reuealeth the truth.

Pro. 18.18
Pro 26.33

These like worldlings, neuer confesse God, but when he commeth in a tempest: they will not see his mercy, vntill his iustice appeare: they will not acknowledge Gods gouernment, before hee bring on them some iudgement, like *Pharaohs* sorcerers, who confessed not Gods Maiestie, while they liued at ease, but when the Lord plagued them, they cryed out, This is the finger of God.

Exod. 5.2.
Exo. 8.10

Let vs cast Lots, that we may know for whose cause this euill is come vpon vs.

Why? what are they the better when they know him? what would they doe with him on whom the lot should fall?

fall? Surely they supposing, or rather cleerly seeing this tempest to bee sent from some wrathfull power; and that for some one mans sinne amongst them, they determined, hauing found him, to sacrifice him vnto the God that was so offended by him, God turneth euill into good, but the deuill turneth good vnto euill. The Gentiles had a custom in the time of the common plague, to sacrifice one for the rest. This custome they tooke by imitation of the Iewes, in offering beasts, & of *Abraham* in offering his son the deuill that father of lyes and schoolemaster of all mischiefe teaching them. So the deuill tooke aduantage to doe euill by the seruice of God. In moving the Gentils to worke abhomination by offering men, imitating the Iewes commanded sacrifices. But if they had rightly knowne the true God, they would haue taken their sinnes by the throat, and haue sacrificed them.

Come, let vs cast lots.

The mariners were not so wise to preuent the tempest before it came, as they be diligent, to alay the tempest when it may not bee laid: wee ouertaken with Gods iust iudgements, are very carefull alwayes, to vse all meanes to bee rid of them. But who keepeth a watch of his owne waies, and diligently laboureth to keepe himselfe free from that which necessarily draweth on it selfe gods iudgement? who purgeth himselfe of his sinnes, least hee bee sicke? who letteth or fetcheth out his corrupt blood, of pride, lust, couetousnesse, least hee bee sore? who keepes a good dyet, and maketh his choise of holy exercises, godly companions, religious conferences? &c. But know wee, hee is not safe that is sound, neither hee sound that is intemperate.

So they cast lots.

Whether it be lawfull to cast lots, it is not euident by this example, because they were Gentiles, and therefore no president for vs: but so farre may we vse them, as the word doth leade vs, and no further.

There

Leuit, 16. There are two Goates brought to *Aaron*, that he might cast lots, to see which Goate should bee killed, and which should not, these Goates signifie Christ: for as he dyed hee liued againe, and as he was buried, he rose againe. Againe the land of Canaan is parted by lots, to see what part each Tribe should inhabite. Againe, that theefe *Achan* is found out by lots, first by his Tribe, then by his Family & lastly, by his perticular person.

Num. 34. *Iosua.* 7. 1. *Sam.* 20 1. *Sam.* 9.

Acts. 1. *Pro.* 16. 33. Againe it is said, that *Saul* was chosen King by lots: and least any should haue said, that it was his good luck: his good lot, or chance to bee King, therefore the Lord: appointed that he should be annointed before he was chosen by lots.

Againe *Matthias* is chosen by lots to the Apostleship in stead of *Iudas*: so that it is lawfull in some causes to cast lots, so that they doe attribute nothing vnto them and acknowledge that the lot is cast into the lap, but the disposition thereof is from the Lord: for they must not say that it is their chance, fortune, or good lucke, for so they make an Idole of it and rob God of his honour due vnto him. For it was not *Saules* fortune to be King, but Gods mercy: it was not *Achans* chance to be caught, but Gods iudgement. Lots may be vsed to preuent strife, when all other meanes haue beene vsed, and sometime before all other meanes, when in wisedome it is thought the best meanes. Brethren often and godly at first diuide their inheritance by lots, as the Children of Israell deuided the land of Canaan. Therefore in the Church of *Geneua* there is an order, that in the time of plague, there should bee an house set apart for the sicke to lodge in, & least they should be vncomforted, they chuse out a Minister by lots to doe it.

So they cast lots.

Now wee are come to put vp our selues to the Court of Lawyers, to see if they will doe any thing for God, for conscience, or for loue, *viz.* that they would end mens suites quickly

quickly, and let the poore clyents haue equity. Some say that Lawyers bee good vntill they bee Counsellers, like Lyons, which will be gentle vntill their talons grow: bee not offended, but amend, for malice speakes not.

I am perswaded, that if the lots were cast to see vvho troubles the ship, it would fall vpon the Lawyers: be not offended, but amend, for malice speakes not. A poore Client commeth forth accusing one, & going home accuseth a hundred: for so many seeke to gaine by him, so few seeke to further him, and so many seeke to hinder him, that all his gaine is but labour and losse.

For a small matter many will come to law, to striue for that which with reason might easily bee attained without such contention, and others seeke to enrich themselues with contending for a small matter with their neighbours, yet in the end loose that they sought, and that they had beside: and so they contend & striue about a thing commonly, till the Lawyer hath gained more by them then the thing which is in controuersie is worth. These are like the Mouse and the Frog, which stroue so long about Marsh-ground, that at length the Kite came and tooke them both from it. Others will come vp to law about a small matter, & therein so intangle themselues, that they cannot rid their hands of it vntill it haue almost vndone them, like a silly sheepe that is hunting a flie, which runneth from bush to bush, and euery bush catcheth a locke of him, so that the poore sheepe is threed-bare ere hee hath done, and hath not a fleece left him to couer himselfe withall. So he runnes from Court to Court, to sue, to complaine, to plead, till he haue spent his cloake for his coate: were it not better to haue cast lots for the coate at first? for the law is like a Butlers boxe, play still on, till al come to the Candlesticke. Therefore it is lawfull to end any controuersie in a hard matter, to vse this meane.

Now whether it be lawfull to cast Dice, if lots may not bee vsed (as *Salomons* words, *Prouerbes* 18. 18. The lot

lot causeth contention to cease, compared with *Heb.* 6. 16. proue) but in hard matters and weightie causes, when the thing is doubtfull, and all good meanes are tryed before to auoyde strife: that question is decided, which none but voluptuous men make question of, namely, whether Dice-play be a meete exercise for a Christian soule. *Salomon* sayth, The lot causeth contention to cease: therefore lots are to end strife, but these lots make strife: for before thou takest the Dice, thou knowest thine owne, and no man striueth to take it from thee: but when thou castest the Dice, thou doest (as it were) aske whether thine owne be thine owne, and makest a strife of no strife. Art thou not worthy to loose the gifts of God, which venturest to lose them when thou needest not? Doest thou not deserue to forgoe thine own, which art so greedy of anothers, that thou wouldst haue his liuing for nothing but for turning of a Die? *Esau* did not sell his birth-right so lightly, but he had somewhat for it which refreshed his hunger, but God hath giuen thee a liuing, and thou spendest it for nothing.

Arguments against dicing. *Prou.* 18.

The Mariners did cast lots to find out the sinner: they did not cast Dice to see who should winne, as Dicers doe: for to whom the lot falles, hee taketh all, which deserues to loose all as well as the other, and hath no right vnto it by any lawe: for God hath not allowed one man to take anothers goods for the tripping of a Dye, but either they must be merited, or they must be giuen, or they must be bought, or else it is vnlawfull, vngodly, vnconscionable to take them: Besides the brawles, the cosenages, the othes annexed to this game, which would not agree with it, vnlesse it had beene a meete companion for them. Thou takest another mans goods for nothing, whereas God hath appoynted thee to get thy liuing with the sweate of thy browes, for thou takest away that which others sweate for, and whereas thou shouldest liue by working, thou seekest to liue by playing, like the ape which liues by toying. Doth any Dicer thinke he doth well? Tell mee what thinkest

thinkeſt thou? for euery ſinner doth condemne in his prayer to God, that which he excuſeth before men: if they which are gameſters repent it, how can they which are gameſters defend it? Thou ſhouldſt doe nothing but that thou wouldeſt haue God finde thee doing, if hee ſhoulde come to iudgement, wouldeſt thou haue him take thee at Dice? I am ſure thou wouldeſt not haue God ſee thee ſo vainely occupied, neither canſt thou thinke, that Chriſt or his Prophets, or Apoſtles, or Euangeliſts were Dicers, for no ſuch lots are named in the holy Scripture, and yet the Lords day is moſt prophaned with this exerciſe, cards and dice, as though they kept all their vanities to celebrate holidayes, what haſt thou to alledge for dice, now euidence is giuen vp againſt them? haſt thou any patron to ſpeake for them, but thy vaine pleaſure and filthy couetouſneſſe, which are condemned already, and therefore haue no voyce by law? take away theſe, and take away Dice; The patron condemns the clients, when one voyce condemns another: if the exerciſe were lawfull, ſuch patrons as pleaſure and couetouſneſſe would not ſpeake for it. Take thy pleaſure therefore in that which is good, and the Angels will reioyce with thee: if this were good, God would proſper them better that vſe it: but neyther winners, nor loſers are gainers. I know not how, but there is not ſo much wonne as loſt, as though the Deuill did part ſtakes with them, and draw away with a blacke hand, when no man ſeeth, for the winner ſaith, he hath not won halfe ſo much as the looſer hath loſt. One would thinke that one of them ſhould flow, when ſo many ebbe: there is neuer an ebbe without a flowing, neuer one looſeth, but another winneth, but at dice. What a curſed thing is this, that turnes no man to good, which robs others and beggers themſelues? the ſchoole of deceit, the ſhop of oathes, and the field of vanities. Thou doeſt not onely hazzard thy money (in this game) but vntureſt thy ſaluation, and caſteſt dice with the Deuill, who ſhall haue thy ſoule. For euery

thing that commeth well to man, hee giueth thanks, but for that which commeth by dice, hee is ashamed to giue thanks, which sheweth, that in conscience that gaine is euill gotten, and that he sought it without God. Can this be good, when worst men vse it most? if it were good, the euil would like worse of it then the good: but the more a man sauoureth of any goodnes, the more he begins to abhorre it, and his conscience doth accuse him for it as for sinne. They which doubt whether God doe allow it, neede but looke how he doth prosper them that vse it: but they trust not in God (the termes of their occupation descrie), for they cast all their casts chances, as though they relied not vpon God, but vpon Chance. Therefore if Dice make strife without cause, if they take away others goods for nothing, if we may not liue by playing, but by labour, if they which haue beene dicers, repent it among their sins, if the holy men neuer vsed this recreation, but the worst most delight in it, if thou wouldst not haue God see thee when thou playest at Dice, nor take thee at it, when hee comes to iudgment, if nothing but pleasure and couetousnesse speake for them, if they doe not prosper which take pleasure in it, if they trust not vpon God, but relie vpon Chance, if thou doest not onely venture thy money, but hazzard thy soule, then the best cast at dice is to cast them quite away.

And the lot fell vpon Ionah.

Luk.13. 1.2.&c. The lot fell vpon *Ionah*, not because hee was the greatest sinner of them all, (for so is the opinion of the common people, to censure thē worst whom they see most afflicted: if any one be seene to beare his crosse, then many will say, This is a wicked man, and so thinke well of themselues, supposing that God is not bent against them to punish them as well, (but because *Ionah* should feele the *Heb.5.8. 1.Pet.4. 17.18.* hand of the Lord, both punishing and preseruing him, and bee refourmed: for God correcteth all, as hee did his Sonne, to learne them obedience. But if iudgement

ment begin with the house of God, what shall become of the vngodly? *And the lot fell vpon Ionah.*

Now when the sinner that troubled the ship is taken, now *Ionah* can hide himselfe no longer. Now he might also feare to bee sacrificed by the mariners presently, For the mariners, partly for the paine they had endured, partly for the losse they had sustained, partly for the danger wherein they remained, vvere no doubte as the shee-VVolues robbed of their whelpes, out of measure furious and fully bent to sacrifice him on whome the lot fell, to appease the wrathfull God. But God stayed, and restrained the rage of the Mariners, and made them afterward willingly to abide the tempest a while, and put themselues to more paine to saue him, enduouring by rowing to recouer land. For hauing heard of the true God, and though they lost their goods, hauing found who is all good, shall wee (say they) destroy him that hath saued vs? Shall wee giue him vp to death vnnecessarily, that hath brought vs to life, and assured vs to raigne with God in all glory euerlasting? Surely the thankelesse are graceless: especially they that loue not, and shew not forth the labour of loue for their gracious guide to God: but therefore wee may see that the hearts of men are in the hands of God, and hee turneth them which way hee list, hee fashioneth their hearts euery one, yea euen Kinges hearts, as riuers of waters doth hee turne, to water and make fruitfull his vine: to pittie and to persecute, to honour and shame, to loue and hate his people: to deliuer their power to the beast Reue. 17. 13. and againe to eate the whores flesh, and to burne her with fire. 17. 16. 17. Therefore let vs neuer feare to performe our duties whatsoeuer, to whomesoeuer: for hee formeth the hearts of all, who hath promised to honour them that honour him, but to make them contemptible that doe despise him, Neither let vs put confidence in man, nor in Princes, for their hearts are riuers of water of themselues

Pro. 20. 1. *Psal.* 33. 15. *Psal.* 106. 40. *Isa.* 3. 10. 6 *Ezra.* 1. 13. *Isa.* 3. 14. *Ne.* 11. 1. *Psal.* 105. 1. *Sam.* 2. 30. *Ps.* 146. 3.

ſelues fleeting eaſely as they bee led following: But eſpecially let vs not forget chiefly to make prayers, ſupplications interceſſions, and to giue thankes for all thoſe on the godlineſſe, or prophaneſſe of whoſe hearts, the flouriſhing or defacing of the goſpell of Chriſt Ieſus, and the choſen of God doth moſt depend.

1. *Tim.* 2. 1.

And the lot fell vpon Ionah.

Now *Ionah* could not deny hee was that ſinner, vnleſſe hee would accuſe God of vnrighteous iudgement: for the lot is caſt into the lap, but the whole diſpoſition thereof is of the Lord. Now therefore he muſt needs confeſſe it The windes thundring, the waues tumbling, the ſhip cracking, the Mariners quaking, vpon their gods crying, their wares forth caſting, *Ionahs* prayers requeſted, to caſt lots conſulting. *Ionah* kept himſelfe cloſe, hee would not bee thought that ſinner. The wind ſaid, I will ouerturne thee, the waters ſaid, I will drowne thee: the ſhip ſaid, I cannot hould thee: the Mariners ſaid, wee cannot helpe thee, his prayers ſaid, we cannot profit thee, his conſcience within bleeding, and God at the doore of his heart knocking, and the lot now ready for caſting, ſaid threatningly, For thee the tempeſt is come, thou fugitiue, and wee will diſcouer thee.

Yet *Ionah* conceales his ſin, ſo much did he abhorre the ſhame of men, of ſtrange men, a few men, fraile men, or the feare of the fury of the fleſhe. Therefore after the winds had roared, and alſo the waues raged, and the ſhip reeled and the Mariners cryed, and the lot, his conſcience, & God himſelfe threatened him, the lot alſo condemned him, and the feare of being ſacrificed by ſinners to Sathan terrified him, ſo that he forthwith repented throughly, he declared it openly, and confeſſed his ſinne freely. Such a ſtir hath God before he can come by his owne: hee muſt croſſe vs, and ſet himſelfe and all his creatures againſt vs: hee muſt ſtraine our bodies, or leaue our ſoules, and conſtraine vs to it, before wee will returne from our wicked wayes and

and throughly humble our selues to yeeld him due obedience, O the goodnesse of the great God! O long sufferance and bountifulnesse vnspeakeable, which not onely leadeth, but also in the chaines of loue draweth vs to true repentance!

It was Gods great goodnesse to *Ionah*, that the Mariners sacrificed him not: greater, that he truely repented: that God continueth in his calling, and blesseth his (whose flying from God, deserued flinging to Sathan) not so much solemne preaching, as sudden confession, and short denuntiation of vengeance, yea made it so powerfull that it conuerted Idolatrous heathens, most hardned Idolaters: first Mariners, then Niniuites.

For what a blessing felt *Ionah*, God vouchsafing him of this honour, to offer them a liuely, holy, and acceptable sacrifice to God, by whom he presently before greatly feared to haue beene offered a dead, vnholy, and so a delightfull sacrifice to Sathan. This feare banished, and that ioy possessing him, what a mercy of the Almighty did *Ionah* thinke it? But before he conuerted the Niniuites, hee was more to be humbled, fuller to be strengthened, better euery way to be prepared. Therefore God would haue the sea to wash him, the Whale to fast him, and yet myraculously safe to preserue him, that being purified, hee might pray feruently, and being deliuered, finde power, *Iona*, 1. 7. comfort, and courage aboundantly. Therefore when by 10. lot being taken, and by his owne confession, found the man that procured the tempest, the Mariners in loue and compassion of him, had assayed by rowing to get to land but could not, the sea raging more and more, and *Ionah* 13. himselfe professed, he knew the tempest was sent for his cause, and would be layd, he being cast into the Sea. *Ionah* 12. at length was cast out of the ship into the swelling purge of the tempestuous sea. What hope of life then left? is there any? To swallow vp all, soone after, he is swallowed whole of a Whale. Here let vs marke, that after the tem-

peſt had terrified *Ionah*, the Mariners reproued him: when they had reproued him, his conſcience pricked him, when his conſcience had pricked him, the conſulting to caſt lots grieued him: after griefe for conſulting, their concluding to caſt lots vexed him: vexed at the concluſion, the lot condemnes him: the lot hauing condemned him, in what an agony thinke wee was *Ionah*, partly, that hee ſhould be helde that notorious wretch that had brought this woe? partly, leaſt they in their raging griefe, for their great trouble of body, loſſe of goods, and danger of life, ſhould forthwith kill him for a ſacrifice, to appeaſe the vnknowne angry God? but after this agony, the terror of drowning followed, and after that the horror of the huge fiſh: firſt, leaſt it tare him in pieces, then leaſt it melt him, afterward leaſt it poyſon him: laſtly, three dayes and three nightes the comfortleſſe horror of darkeneſſe, and noyſome ſtinke in the fiſhes belly tormented him.

Firſt then ſee, the windes could not further him, the waters could not beare him, the ſhip could not hold him, the mariners could not helpe him: and being caſt out, leaſt all for him be caſt away, the Whale would not ſpare him, the ſtinch would ill feede him, the darkeneſſe would leſſe glad him, and light might not viſit him. Now ſee then what *Ionah* got by this iourney, notwithſtanding all the promiſes of which Sathan aſſured him, and all the furtherances which the Serpent procured him, he loſt his labour, loſt his money, loſt his ioy, loſt his credit, loſt his quiet, and ſaw no hope but to looſe his life too, finding plentifully, and bitterly feeling dreadfull feares. He truſted to the windes, the winds could not ſerue him: he truſted to the ſhip, the ſhip could not keepe him: he truſted to the Mariners, the Mariners could not hold him: hee truſted to the lot, the lot would not ſpare him: hee truſted to the waters, the waters could not beare him: neither would the Whale forbeare him, neither did any thing make ſhew of likelyhood to ſaue him. Therefore we may ſee in *Ionah*

what

what it profite th a man to flie from God, forsaking his calling, and so practising the euill motions of Sathan, in stead of the knowne wil of God. Assuredly if we follow his flatteries as *Ionah* did, wee shall haue as he had accusing consciences, fearefull hearts, & the wrath of God vpon our heads For he hath nothing to giue vs, although hee promise and make vs beleeue he hath kingdomes. Yes indeede he hath horrour of minde for all that obey him, and hell for the reward of his, which will make all their hearts ake which receiue it.

See secondly in this punishment of *Ionah*, the iustice of God. The Bee, when shee hath once stung, doth leaue her sting, so that shee can sting no more: so doth not Gods iustice punishing sinne: for it retaineth power, it hath store of stings to vexe still: when one iudgement is executed shee euer hath others inow ready, either of the same kind, in another degree more sharpe or of another sort: for all the creatures with their seuerall powers, are Gods dartes to strike vs when he commands. Therefore if we be sicke sickenesse is not dead with vs: if we be poore pouertie endeth not: if we be in danger, danger is not therefore put downe for euer after: and if we be vexed, vexation hath not therefore lost his sting: his darts, his weapons also are as sharpe now as they were at the first, and sharper too, because we are sinfuller. For according to the sicknesse is the medicine and wounds more dangerous, require more dolourous plasters.

And if thou be disobedient, then hee will leade thee through them all, vntill he hath humbled thee and made thee to glorifie him with obedience, or vtterly destroyed thee. *Leui.26. 18.24. 28.36. 37.38. 39.&c.*

Thirdly, let vs not forget, neither lightly thinke of this, that God knoweth how to punish for sinne, yea most seuerely to correct his children, though repenting, If our Prophet *Ionah* here may not keepe thee some good while in a due meditatiō of it, let that man after Gods own heart

the sweete Prophet of Israell come to thy mind, and in him see, whether God cockereth his entirest friends, or sometimes sharply, if not bitterly, handled them, setling themselues in their dregs, or securely seruing the Lord.

2. Sam. 18 6. 10. 27. chap.

Lastly, yet consider God is rich in mercy, and full of compassiō, both to punish, vnlesse to far prouoked, content to shake his rod ouer vs, to make vs feare onely, and keepe vs free from feeling his strokes, if that may haue his due worke in vs, that is, recall, reforme, and confirme vs: for as the winds could not ouerthrow *Ionah*, nor the waters drowne him: so neither could the Whale consume, poyson, or annoy him, or ought but feare him, though it had swallowed him: for *Ionah* remembring God, God shewed hee forgot not *Ionah*. Therefore when and where *Ionah* thought verily and speedily to haue perished, then and there God caused him to bee three dayes, and as many nightes most safely preserued. O power omnipotent, O goodnesse all sufficient, in all things, at all times. God then as well knoweth to deliuer his out of all distresse in due time, as to reserue the wicked to the day of iudgement to bee punished. And in what danger shall we despaire? In what extreamities ought not wee to hope in our most mighty Sauiour, remembring *Ionah* in the Whales belly, *Ieremie* in the mire of the deeps dungeon, *Daniell* among the fierce Lyons, his three companions in the hot burning furnace, nay, 600000, men of warre, and three times as many moe, of men and women, yong and old in the wildernesse, lacking nowe drinke, then meate and al these deliuered out of all danger, these last myraculously satisfied with drinke out of the rocke, & with meate abundantly from heauen.

2. Sam. 12 13. 15. 16. 17. 18. 19. 20. chap. Psal. 30. & 75. Hos. 6. 4. 2. Pet. 2. Ionah. 1. 17. Ier. 35. 6. 9. Dan. 6. 22. Num. 1. 46. Exo. 17. 3. Exo. 6. 3. 13. Io. 2. 10. Ie. 38. 13. Dan. 6. 24 & 3. 29. Exo. 17. 5 Exo. 16. 13. Exo. 2. 15. 3. 10

Secondly, though *Ionah* be cast into the troublous sea and swallowed of a huge Whale, yet hee must preach at Ninuie: though *Moses* flie out of Egypt, yet he must bee the leader of Gods people thence, *Ioseph* is in prison, but he must bee Lord of Egypt, and preserue the Church aliue

Who

Who would haue thought that *Saul* shoulde beecome *Paul*, or forswearing *Peter* a faithfull Preacher? Suspend then thy iudgement, and wonder at Gods workes, whether of mercy or iustice, and think not the worse of a man though he were cast out of the Sea, as *Ionah*, or basely brought vp, as *Amos*, for the deliuerer of Israell was brought out of the flaggs, and the conuerter of Niniuie out of a Whale, and the saluation of the whole world, out of a stall. *Gen.* 29. 20. 41. 40. 45. 78. *Act.* 9. 1. 2 1. *Cor.* 15. 10. *Mar.* 14. 71. *Act.* 4. 11. 12. *Iona.* 1. 10. *Amos.* 7. 14. *Exod.* 2. 3. *Iona.* 2. 10 *Luk.* 2. 17.

And the lot fell vpon Ionah.

The lot fell vpon *Ionah*, that hee might bee cast out of the ship, that as the ship was almost broken, but not altogether: So *Ionah* might be almost drowned, but not altogether: almost consumed, almost poysoned in the belly of the Whale, but not altogether: and that being in the double deepe duely humbled, and as gold in a furnace, fined and fit for Gods workes, hee might thence in a myraculous maner come foorth like *Lazarus* in his winding sheete, that he might glorifie God once againe, and courageously cry against Niniuie.

And the lot fell vpon Ionah.

The lot fallen vpon *Ionah* the iustice of God (both manifesting the truth incorruptly, and chastising his disobedient seruant seuerely) did appeare: but with all singular mercy shined, and the Mariners mindes were mollified, in that they sacrificed him not to Sathan, but much more that hee by that meanes truely repented. In so much that the old idolatrous mariners presently by him were conuerted, and he cast into the Sea, was not drowned: swallowed of the Whale, and three dayes continuing therein, perished not, but myraculously was preserued, and most graciously cast on land safe: and lastly, crying against Niniuie, that sinfull Citie, had his preaching so mightily preuailing that he wonderfully humbled them all. This mercie was marueilous, this goodnesse of God to *Ionah* most glorious. For the Niniuites hearing; Yet forty dayes and *Ionah.* 3. 5

Niniuie

Niniuie ſhall be ouerthrowne, firſt, as the Mariners had before done, beleeued the word of God, though they neuer heard it before. If we heard the word of God preached as the Mariners and Niniuites did, with trembling hearts, in the ſenſe of Gods Maieſtie, it would not be but we ſhould feele the power of it liuely, and filled with all ioy in beleeuing ſpeedily, but vneffectuall and fruitleſſe is preaching, becauſe there is nothing almoſt but vnreuerent and ſenſeles hearing. And why ſhould God teach the heedleſſe to learne? Why ſhould he giue pearles to dung-hill-cockes, nay, to very ſwine? But they beleeued the word aſſoone as they heard it, though they neuer heard it before; what doth that argue? Surely it ſheweth, that the fooliſh and ſimple are more diligent and ready, both to heare and receiue the word of God, then thoſe that are wiſe in their owne conceit, or alſo in the view of the world. What ſaith Chriſt? The poore receiue the Goſpell. What ſaith Paul, Not many rich, not many wiſe. For though wee haue knowledge, if our knowledge be like the Phariſees, that is, in ſhew of ſincerity onely, in counterfeit holineſſe, and hollow-hearted friendſhip through hypocriſie, it had bin better for vs that we had been ignorant, for it will but leaue vs the more inexcuſable, it will be founde inſufficient to ſaue vs, but ſufficient the more fearefully to condemne vs, becauſe we know our Maſters will and doe it not. Therefore as *Peter* ſaid to *Simon Magus*, Thy mony periſh with thee: ſo will the Lord ſay vnto ſuch, Thy knowledge periſh with thee, ſeeing it is fruitleſſe.

Mat. 11.5. 1. *Cor.* 1. 26. *Mat.* 23. 13.14.25. 26.27.28 *Luke.* 12. 47.41. *Act.* 8.20.

But when Niniuie had beleeued God, what did they ſecondly? They ſpeedily, they notably repented, they proclaimed a faſt, they put on ſack-cloth, they humbled themſelues before the Lord, they earneſtly beſought him to turne away his wrath from this wofull Citie. *Ionah* preached at Niniuie, crying againſt it, ſeemeth to haue humbled them, and that without a myracle (without which ſcant any doctrine is of credit among the Gentiles) not on-

Iona. 3.4.

ly

ly within forty, but within foure dayes, much within forty dayes, he conuerted Niniuie, ruffling Niniuie, old and idolatrous Niniuie, long before fortie dayes be ended, the seede is sowne, growne, increased mightily, and full ripe, in a soyle in reason most barren. Sowe therefore ye seedsmen, where you are set, if you sowe cheerefully, yee shall reape plenteously in due time: Faint not, say not, I haue a stony, or a starued, or a thornie ground. Niniuie repents in sackcloth.

In which willing submission of theirs, and speedy liuely repentance at the words of the Prophet, after hee had beene three dayes and three nightes in the whales belly, the calling of the Gentiles by Christ, after hee had beene three dayes and three nights in the bowels of the earth, might well be signified. For they no lesse willingly then the Niniuites, submitted themselues to the gospel preached no lesse speedily, and peraduenture more truely repented. For though now they thus wonderfully hũbled themselues not the fearefull multitude onely, but the richest and greatest, the nobles and king also, and so all escaped now: soon after they returned to their vomit, & neuer ceased to adde sin to sinne, till they were by open warrs miserably wasted, & at length, fulfilling the prophecie of *Nahum*, vtterly consumed. Therefore first, for the comfort of the godly, since *Ahab* humbled himselfe before the Lord, *Ahab* I say, that hath done exceeding abhominably, in following Idols, & sold himselfe to worke wickednes in the sight of the Lord submitted himselfe vnder the hand of God, fasting in sackcloth, though he did all in hypocrisie, had not the euill threatned, brought vpon him in his dayes, seeing *Roboam* (and the Princes of Israel, who had forsaken the Lord, and the whole tribe of *Iudah*, which wrought wickednes in the sight of the Lord, and prouoked him more with their sins, then all their fathers had done, humbling themselues before the Lord, and confessing him iust, had not the wrath of the Lord poured vpon them, by *Shishak* K. of Egypt were

Iona. 3. 7. 6.

Nah. 3. 19
1. *King.* 21 26. 27. 29.
2. *Chro.* 10. 3.
1. *King.* 14 22.
2. *Chro.* 14 6.

not

7. 12. not destroyed, but shortly deliuered, yea also things prospered in Iudah, though the Lord had threatned to leaue them in the hands of *Shishak*, albeit they truely repented not: lastly, forasmuch as Niniuie that bloudy citie, full of lies and robberies, the beautifull harlot, with multitude of fornications, that mistresse of witch-crafts, which sold the people through her whoredomes, and the nations through her witch-craft, humbling themselues with fasting, and putting on of sack-cloth, the Lord repented of the euill he had threatned them, and did it not: how assured may wee bee, that whatsoeuer iudgement the Lord threateneth vs and howsoeuer he threaten it, it shall not light on vs, when we vnfaignedly humble our selues in true fasting, turning from our euill wayes, and from the heart vowing to serue God in all holinesse? For this is the cleare promise of the faithfull God: *If I shut the heauen that there be no raine, or if I command the Grashopper to deuoure the land, or if I sende pestilence among my people: if my people, among whome my name is called vpon, doe humble themselues, and pray, and seeke my presence, and turne from their wicked wayes: then will I heare in heauen, and be mercifull to their sinne, and heale their land.* Againe, as generally most plainely saith iust Iehouah: *I will speake suddenly against a nation, or against a kingdome (saying) I will plucke it vp, and roote it out, and destroy it: But if this nation against which I haue pronounced this, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.* Let vs then, O beloued of the Lord, whosoeuer loue the Lord Iesus, be carefull to fulfill the condition, and then confident, not doubting of the performance of the promise, by so much the more, by how much the fewer vvee bee, and by how much the longer and clearer the Lord hath threatned most terrible iudgements.

5. 13. *Nah.* 3.1. 4. *Ionah* 3. 7.8. 10. 2. *Chro.* 7. 13.14. *Iere.* 18.7. 8.

Now for the terror of the vngodly, as many of them as repent onely when Gods hand is vpon them, & then humble themselues outwardly onely, & that but onely when the fierce-

fiercenesse of his wrath appeareth, or else after they haue escaped the feared iudgement, fall to their wonted wickednesse againe: let them bee sure the strong and iust God, that consumeth Niniuie slidden back, will ouertake them also in wrath, and for euer turne them euer to ceaselesse woe. For the greatnesse, the beautie, the strength and riches of Niniuie, could not withstand the hand of God, or keepe it from destruction, but rather furthered and hastened it. For with the more excellent ornaments that it was adorned by the Lord, the more hainous and grieuous in his sight was the abuse of them. Therefore the hugenesse, or the strength of this, or any other Cittie cannot saue it from the iudgement of God, being sinfull in his sight.

Great Sodome is destroyed: great Ierico is destroyed: great Niniuie is destroyed: great Ierusalem is destroyed, and great Rome, the roome of all vncleane spirits, stayeth for her destruction, like a whore that stayeth for her punishment till shee bee deliuered: these were and shall bee punished for vnthankefullnesse and contempt of the word of God. Yet Niniuie, Ierico, Sodome, nor Rome hath had halfe the preaching that wee haue had, yet wee are vnthankefull too, then what haue wee to looke for, but when Sodom was burned, Zoar stood safe? when Ierusalem was destroyed, Bethelem stood still? so the Lord doth alwayes prouide for his people, though he maketh neuerso great a slaughter and destruction amongst his enemies. For the Lord because of his couenant doth alwayes prouide for his chosen, although they bee but a remnant, like the gleaning after the harueſt, or like a cluster of grapes on the top of the vine after the vintage, and though there be neuer so great calamitie or trouble, as wee see in the booke of *Gen.*45. chap, when there was a great time of dearth and scarcitie to come vpon the land where Iacob was, the Lord had sent *Ioseph* to prouide for his father *Iacob* least he should want bread, hee or any of his sonnes and folkes, and.

*Gen.*15. *Iosu.*6. 1.*King.* 24.25. *Reuel.*18. 2.

*Gen.*19. 21. *Iere.*41. 17. *Gen.*17.18 *Esay.*19. & 17.5.6 *Gen.*45.

and so ordered the matter, that *Ioseph* was treasurer ouer all the corne in Egypt. And so among the Turkes, and Spaniards, and Infidels, the Lord will find meanes to doe them good, which vnfainedly loue him, and in the dungeon in prison, and in bonds, yea and in death, the godly shall find God.

FINIS.

FOVRE SERMONS

Preached by Maſter
Henry Smith.

1 The Trumpet of the Soule.
2 The ſinfull mans ſearch.
3 *Maries* choyce.
4 *Noahs* drunkenneſſe.
Two zealous Prayers.

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THE TRVMPET OF *the Soule, ſounding to* ludgement.

By Henrie Smith.

The Text.

Eccleſiaſtes 11. Chap. 9. verſe.

Reioyce O yong man in thy youth, and let thy heart be merry in thy young dayes, follow the wayes of thine owne heart, and the luſtes of thine eyes. But remember, for all theſe things thou muſt come to iudgement.

WHen I ſhould haue preached vnder the Croſſe, I muſed what text to take in hand to pleaſe all, and to keepe my ſelfe out of danger: and muſing, I could not finde any text in the Scripture that did not reprooue ſin, except it were in the *Apocripha*, which is not of the Scripture: this text bids them that be voluptuous, be voluptuous ſtill: let them that be vaine-glorious, be vaine-glorious ſtill: let them that be couetous

be couetous ſtill: let them that be drunkards, be drunkards ſtill: let them that be ſwearers be ſwearers ſtill: let them that be wantons be wantons ſtill: let them that be careleſſe prelates, be careleſſe ſtill let them that be vſurers be vſurers ſtill: but ſaith *Salomon*, Remember thy end, that thou ſhalt be called to iudgement at the laſt for altogether. This is the counſell of *Salomon* the wiſeſt then liuing: what a counſell is this for a wiſe man, ſuch a one as was *Salomon*.

In the beginning of his booke hee ſayth, *All is vanitie*, and in the end hee ſayth; *Feare God, and keepe his commandements*, in the 12. chapter he ſayth; *Remember thy maker in the dayes of thy youth:* but heere he ſayth; *Reioyçe O yong man in thy youth*. Heere he ſpeaketh like an Epicure, which ſayth, Eate, drinke, and bee merry, heere hee counſels and heere hee mockes: yet after the manner of ſcorners, although they deſerued it, in ſhewing their fooliſhneſſe, as it is in the firſt of the Prouerbes; *Hee laughed at the wicked in deriſion*, as in the ſecond Pſalme, God ſeeing vs follow our owne wayes. For when he bids vs pray, we play: and when he bids vs runne, we ſtand ſtill: and when hee bids vs faſt, wee feaſt, and ſend for vanities to make vs ſport: then he laughes at our deſtruction. Therefore when *Salomon* giueth a ſharpe repoofe, and maketh you aſhamed in one word, hee ſcoffingly bids vs do it againe, like a Shoole maiſter which beateth his Scholer for playing the truant, he biddeth him play the truant againe. O this is the bittereſt reproofe of all. But leaſt any Libertine ſhould miſconſter *Salomon*, and ſay, that hee bids vs be merry, and make much of our ſelues, therfore he ſhutteth vp with a watch-word, and ſetteth a bridle before his lips, and reproueth it as he ſpeaketh it, before he goeth any further, and ſayth, *But remember that for all theſe things thou muſt come to iudgement*. But if we will vnderſtand his meaning, he meaneth when hee ſayth, Reioyce O young man, Repent O young man, in thy youth; and when he ſayth, Let thy heart cheare thee, Let

thy

thy ſinnes grieue thee: he meaneth otherwiſe then he ſpeaketh: he ſpeaketh like *Michai* in the booke of Kings, the 22. Chapter. *Goe vp and proſper*: or like as *Ezechiel. Goe vp and ſerue other Gods:* or as Saint *Iohn* ſpeaketh in the Reuelation, *let them that be wicked, bee wicked ſtill,* But if there were no Iudgement day, that were a merry worlde: therefore ſaith *Salomon,* when thou art in thy pleaſure flaunting in the fieldes, and in thy braue ruffes, and amongſt thy louers, with thy ſmiling lookes, thy wanton talke and merry ieſts, with thy pleaſant games and loftie lookes, *Remember for all theſe things thou ſhalt come to Iudgement.*

Whileſt the theefe ſtealeth, the hempe groweth, and the hooke is couered within the baite: wee ſitte downe to eate, and riſe vp to play, and from play to ſleepe, and a hundred yeares is counted little enough to ſinne in: but how many ſinnes thou haſt ſet on the ſcore, ſo many kindes of puniſhment ſhall be prouided for thee. Howe many yeares of pleaſure thou haſt taken, ſo many yeares of paine: howe many drammes of delight, ſo many pounds of dolour: when iniquitie hath plaid her part, vengeance leapes vpon the ſtage, the Comedie is ſhort, but the Tragedie is longer: the black gard ſhall attend vpon you, you ſhall eate at the table of ſorrowe, and the crowne of death ſhall bee vpon your heads, many gliſtring faces looking on you, and this is the feare of ſinners: when the Deuill hath intiſed them to ſinne, hee perſwadeth like the olde Prophet in the booke of Kings, who when he had entiſed the yong Prophet contrary to the commandement of God, to turne home with him, and to eate and drinke, he curſed him for his labour, becauſe he diſobeyed the commandement of the Lord, and ſo as a Lyon deuoured him by the way. The fooliſh virgins thinke that their oyle will neuer be ſpent: ſo *Dina* ſtragled abroad, whileſt ſhee was deflowred: what a thing is this to ſay, Reioyce, and then repent: what a blanke to ſay, Take thy pleaſure,

& then thou ſhalt come to iudgement? It is as if he ſhould ſay. Steale and be hanged, ſteale and thou darſt, ſtrangle ſin in the cradle, for all the wiſedom in the world will not helpe thee elſe: but thou ſhalt bee in admiration like dreamers which dreame ſtrange things, and know not howe they come, Hee ſaith, *Remember iudgement.* If thou remember alwayes, then thou ſhalt haue little liſt to ſinne: if thou remember this, then thou ſhalt haue little liſt to fall downe to the Deuill, though hee would giue thee all the world and the glory thereof. *Salomon* ſaith, The weede groweth from a weede to a cockle, from a cockle to a bramble, from a bramble to a brier, from a brier to a thorne, Lying breeds periury. periury breeds haughtineſſe of heart haughtines of heart breedes contempt: contempt breeds obſtinacie, and brings forth much euill. And thus is the whole progreſſe of ſin, he groweth from a lyer to theefe, from a theefe to a murtherer, and neuer leaueth vntill hee hath ſearched all the roomes in hell, and yet hee is neuer ſatisfied, the more hee ſinneth the more he ſearcheth to ſin: when he hath deceiued, nay he hath not deceiued thee aſſoone as he hath that hee deſireth, hee hath not that hee deſireth: when he hath left fighting, he goeth to fighting againe: yet a little and a little more, and ſo we flie from one ſinne to another. While I preach, you heare iniquity ingender within you, and will breake forth as ſoone as you are gone. So Chriſt wept, Ieruſalem laughed: *Adam* brake one and we breake tenne: like children which laugh and cry, ſo as if wee kept a ſhop of vices, now this ſinne, and then that, from one ſinne to another.

O remember thy ende, ſayth Salomon, and that thou muſt come to iudgement.

What ſhall become of them that haue tryed them moſt? Bee condemned moſt, *Reioyce O young man, in thy youth.*

But if thou marke *Salomon*, he harpes vpon one ſtring, hee doubles it againe and againe, to ſhew vs things of his owne

owne experience, becauſe wee are ſo forgetfull thereof in our ſelues, like the dreamer that forgetteth his dreame, and the ſwearer his ſwearing. So we begge of euery vncleane ſpirite, vntill wee haue bumbaſted our ſelues vppe to the throate, filling euery corner of our hearts with all vncleanneſſe, and then we are like the dog that commeth out of the ſinke, and maketh euery one as foule as himſelfe: Therefore ſayth *Salomon*; If any one will learne the way to hell, let him take his pleaſure.

Me thinke I ſee the Dialogue betweene the fleſh and the Spirite, the worſt ſpeaketh firſt, and the fleſh ſayth; Soule take thine eaſe, eate, drinke, and goe braue, lye ſoft; what elſe ſhoulde you doe but take your pleaſure? thou knoweſt what a pleaſant fellow I haue beene vnto thee, thou knoweſt what delight thou haſt had by my meanes: but the Soule commeth in, burdened vvith that which hath beene ſpoken before, and ſayth; I pray thee remember iudgement, thou muſt giue account for all theſe things, for vnleſſe you repent, you ſhall ſurely periſh.

No, ſayth the fleſh, talke not of ſuch graue matters, but tell mee of fine matters, of ſoft beds, and pleaſant things, and talke to me of braue paſtimes, Apes, Beares, and Puppits, for I tell thee, the forbidden fruit is ſweeteſt of all fruites, for I doe not like of your telling me of iudgement: but take thou thy Iewels, thy Inſtrument, and all the ſtrings of vanity will ſtrike at once, for the fleſh loues to be braue, and tread vpon corks, it cannot tell what faſhion to be of, and yet to be in the new faſhion.

Reioyce O young man in thy youth.

O this goes braue, for while wickedneſſe hath caſt his rubs, and vengeance caſts his ſpurres, and his foote,

and thus ſhe reeles, and now ſhe tumbles, and then ſhee falles: therefore this progreſſe is ended.

Pleaſure is but a ſpurre, Riches but a thorne, Glory but a blaſt, Beautie but a flowre, Sinne is but an hypocrite, hony in thy mouth, and poyſon in thy ſtomacke: therefore let vs come againe, and aske *Salomon* in good ſooth, whether hee meaneth in good earneſt, when hee ſpake theſe words: O (ſayth *Salomon*) *It is the beſt life in the world to goe braue, lye ſoft, and liue merrily, if there were no iudgement.* But this iudgement marres all, it is the dampe that puts out all the light, and like a boxe that marreth all the oyntment: for if this be true, wee haue ſpunne a fayre threed, that wee muſt anſwere for all, that are not able to anſwere for one: why, *Salomon* maketh vs fooles, and giueth vs gawdes to play withall: what then, ſhall wee not reioyce at all? Yes, there is godly mirth, and if wee could hit on it; which is called, Be merry and wiſe. *Sara* laughed, and was reprooued: *Abraham* laughed, and was not reprooued. And thus much for the firſt part.

But remember, for all theſe things thou ſhalt come to iudgement.

This Verſe is as it were a Diolague betwixt the fleſh and the ſpirite, as two Counſellers: the worſt is firſt, and the fleſh ſpeaketh proudly, but the ſpirite comes in burdened with that which hath beene ſpoken. The fleſh goeth laughing and ſinging to hell: but the ſpirite caſteth rubs in his way, and puts him in mind of iudgement, that for all theſe thinges, now endes *Reioyce*, and heere comes in *But*: If this *but* were not, we might *reioyce* ſtill: if young men muſt for all the ſportes of youth, what then ſhall olde men doe, being as they are now? Surely if *Salomon* liued to ſee our old men liue now, as heere hee ſaith of young men, ſo high as ſinne rageth, yet vengeance ſits aboue it, as high as high Babell. Mee thinkes I ſee a ſword hang in the ayre by a twine threed, and all the

Sonnes

ſonnes of men labour to burſt it in ſunder. There is a place in hell where the couetous Iudge ſitteth, the greedie Lawyer, the griping Landlord, the careleſſe Biſhop, the luſty youth, the wanton Dames, the theefe, the robbers of the common-wealth, they are puniſhed in this life becauſe they euer ſinne as long as they could, while mercie was offered vnto them: therefore, becauſe they would not bee waſhed, they ſhall bee drowned. Now put together reioyce and remember: thou haſt learned to bee merry, now learne to bee wiſe: now therefore turne ouer a new leafe, and take a new Leſſon, for now *Salomon* mocked not as hee did before, therefore a checke to thy ruffes, a checke to thy cuffes, a checke to thy robes, a checke to thy gold, a checke to thy riches, a checke to your beautie, a checke to your muck, a check to your graues: woe from aboue, woe from below, woe vnto all the ſtrings of vanitie: doeſt thou not now maruell that thou haſt not a feeling of ſinne? for now thou ſeeſt *Salomon* ſaith true, thine owne heart can tell that it is wicked, but it cannot amend: therefore it is high time to amend: as *Nathan* commeth to *Dauid* after *Belzebub*, ſo commeth accuſing conſcience after ſinne. Mee thinkes that euery one ſhould haue a feeling of ſinne, though this day bee like yeſter day, and to morrow like to day yet one day will come for all, and then woe, woe, woe, and nothing but darkeneſſe: and though God came not to *Adam* vntill the euening, yet he came: although the fire came not vpon Sodom vntill Euening, yet it came: and ſo comes the Iudge, although hee be not yet come, though he haue leaden feete, he hath iron hands, the arrow ſlayeth, and is not yet fallen, ſo is his wrath: the pitte is digged, the fire kindled, and all things are made readie and prepared againſt the day, onely the finall ſentence is to come, which will not long tarrie.

You may not thinke to bee like the theefe that ſtea-

leth and is not ſeene: nothing can be hid from him, and the iudge followeth thee at thy heeles: and therefore whatſoeuer thou art, looke about thee, and doe nothing but what thou wouldeſt doe openly, for all things are opened vnto him: *Sara* may not thinke to laugh and not bee ſeene: *Gehezie* may not thinke to lie and not to be known, they that will not come to the banquet, muſt ſtand at the doore.

What? doe you thinke that God doth not remember our ſinnes which we doe not regard: for while we ſin the ſcore runs on, and the Iudge ſetteth downe all in the table of remembrance, and his ſcrowle reacheth vp to heauen.

Item, for lending to Vſurie, Item, for racking of rents, Item, for deceiuing thy brethren, Item, for falſhood in wares, Item for ſtarching thy ruffes, Item, for curling thy haire, Item, for paynting thy face, Item, for ſelling of benefices, Item, for ſtaruing of ſoules, Item, for playing at cards, Item, for ſleeping in the Church. Item, for prophaning the Sabboth day: with a number more hath God to call to account, for euery one muſt anſwer for himſelfe. The fornicator, for taking of filthy pleaſure. O ſonne, remember thou haſt taken thy pleaſure, take thy puniſhment. The careles Prelate, for murthering ſo many thouſand ſoules. The Landlord, for getting money from his poore Tenants by racking of his rents, ſee the reſt, all they ſhall come like a very ſheepe, when the trumpet ſhall ſound, and the heauen and earth ſhall come to iudgement againſt them, when the heauens ſhall vaniſh like a ſcrowle and the earth ſhall conſume like fire, and all the creatures ſtanding againſt them: the rockes cleaue aſunder, and the mountaine ſhake, and the foundation of the earth ſhall tremble, and they ſhall ſay to the mountaines, Couer vs, fall vpon vs, and hide vs from the preſence of his anger and wrath, whome wee haue not cared for to offend? but they ſhall not bee couered

and

and hid : but then they ſhall goe the blacke way, to the Snakes and Serpents, to bee tormented of Deuils for euer: O paine vnſpeakable: and yet the more I expreſſe it, the more horrible it is, when you thinke of torment paſſing all torments, and yet a torment paſſing all that : yet this torment is greater then they, and paſſing them all.

Imagine you ſee a ſinner going to hell, and his ſumner gape at him, acquaintance looke at him, and Angels ſhout at him, and the Saints laugh at him, and the deuils rayle at him, and many looke him in the face, and they that ſaid they would liue and die with him, forſake him, and leaue him to pay all the ſcore : Then Iudas would reſtore his bribes: Eſau would caſt vp his pottage: Achan would caſt downe his golde, and Gehezi would refuſe his giftes: Nabuchadnezzar would bee humbler: Baalam would bee faithfull, and the Prodigall would be tame.

Mee thinkes I ſee Achan running about, where ſhall I hide my golde that I haue ſtolen, that it might not bee ſeene nor ſtand to appeare for a witneſſe againſt mee?

And Iudas running to the high Prieſts, ſaying Hold, take againe your money, I will none of it, I haue betrayed the innocent bloud.

And Eſau crying for the bleſſing when it is too late, hauing ſould his birth-right for a meſſe of pottage.

Woe, woe, woe, that euer wee were borne, O where is that Diues that would beleeue this, before hee felt the fire in hell, or that would beleeue the Pooreſt Lazarus in the world, to bee better then himſelfe, before the dreadful day come when they cannot helpe it, if they would neuer ſo faine, when repentance is too late? Herod ſhall then wiſh that hee were Iohn Baptiſt: Pharaoh would wiſh that hee were Moſes, and Saul would wiſh that had beene Dauid. Nabuchadnezzar

buchadnezzar, that hee had beene *Daniell*, *Haman* to haue beene *Mardocheus*: *Esau* would wish to bee *Iacob*, and *Balaam* wold wish he might die the death of the righteous: then he will say, I will grieue more then *Ezechias*, crie more then *Esau*: fast more then *Moses*: pray more then *Daniel*: weepe more then *Marie Magdalen*: suffer more stripes then *Paul*: abide more imprisonments then *Michai*: abide more crueltie then any mortall man would doe, that it might be *Ite*, Goe yee cursed, might become ye blessed. Yea, I would giue all the goods in the world that I might escape this dreadfull day of wrath and iudgement, and that I might not stand among the goe. O that I might liue a begger all my life, and a Leaper: O that I might endure all plagues and sores from the top of the head to the sole of my foote, sustaine all sicknesse and griefes; that I might escape this iudgement.

The guiltie conscience cannot abide this day. The silly sheepe when shee is taken will not bleate, but you may carry her, and doe what you will with her, and shee will be subiect, But the swine, if shee be once taken, shee will roare and cry, and thinkes shee is neuer taken, but to bee slaine? So of all things, the guiltie conscience cannot abide to heare of this day, for they know that, when they heare of it, they heare of their owne condemnation. I thinke if there were a generall collection made through the whole world, that there might be no iudgement day, then God would be so rich, that the world would goe a begging and bee as a wast wildernesse. Then the couetous Iudge would bring forth his bribes: then the craftie Lawyer would fetch out his bagges: the Vsurer would giue his gaine and Idle seruant would digge vppe his talent againe, and make double thereof. But all the money in the world will not serue for our sinnes, but the Iudge must answer for his bribes, hee that hath money, must answer how he came by it, and iust condemnation must come vpon euery soule of them: then shall the sinner bee euer dying

ing,and neuer dead,like the Salamander,that is euer in the fire,and neuer conſumed.

But if you come there,you may ſay as the Queene of Saba ſayde of King *Salomon*, I beleeued the report that I heard of thee in mine owne Countrie, but the one halfe of thy wiſedome was not told mee. If you come there to ſee what is done, you may ſay ; Now I beleeue the report that was told me in mine owne countrie concerning this place, but the one halfe as now I feele, I haue not heard of: now chuſe you whether you will reioyce, or remember: whether you will ſtand amongſt you bleſſed, or amongſt you curſed: whether you will enter while the gate is open, or knocke in vaine when the gate is ſhut: whether you will ſeeke the Lord while hee may be found, or be found of him,when you would not be ſought, being runne into the buſhes with *Adam* to hide your ſelues: whether you will take your heauen now here,or your hell then there: or through tribulation to enter into the kingdome of God,and thus to take your hell now here,or your heauen then there,in the life to come, with the bleſſed Saints and Angels, ſo that hereafter you may lead a new life, putting on Ieſus Chriſt and his righteouſneſſe.

FINIS.

THE SINFVLL MANS SEARCH.

Iob. 8, 5 6, 7.

5. *If thou wilt earely ſeeke vnto God, and pray vnto the Almightie.*

6. *If thou bee pure and vpright, then ſurely hee will awake vnto thee, and make the habitation of thy righteouſneſſe proſperous.*

7. *And though the beginning bee but ſmall: yet thy latter end ſhall greatly increaſe.*

IN a ſicke and euill affected body (dearly beloued) wee vſually ſee preparatiues miniſtred, that the maladies may bee made more fit and pliable to receiue wholeſome medicines. The like, yea, and greater regard ought wee to haue of our ſoules, which not being cralie onely, or lightly affected with ſin, but ſick euen vnto death, had need to be prepared with threats and exhortations, comforts and conſolations one way or other, that they may be made fit, not to receiue the preparatiue, but the perfection of happy ſaluation. And for this cauſe haue I made choice of this part of Scripture, as of a light to ſhine vnto vs in darkenes, a direction to our ſteps, & a lanthorne to our paths, while we wander through the boyſtrous waues of this wicked world. The text is plain and obiect to euery mans capacitie, naturally budding vnto

vnto bloſſomes. The firſt containing our dutie which we are to performe towards God. The ſecond, Gods promiſes if wee performe this dutie.

Diuiſion. Our dutie towards God, is implyed in theſe three conditions. Firſt, *If thou wilt earely ſeeke vnto God.* Secondly, *If thou wilt pray vnto the Almightie.* Thirdly, *If thou bee pure and vpright*: ſo that the whole conſiſteth on theſe three poynts: Firſt, what is that God requireth, namely, a diligent and ſpeedie ſearch, in theſe words, *If thou wilt ſeeke earely.* Secondly, how thy ſearch is to be made in prayer, in theſe words. *If thou wilt pray to the Almightie,* Thirdly, what effect theſe things ought to worke in vs, a puritie and ſinceritie of life, in theſe words: *If thou be pure and vpright.*

As our dutie towards God conſiſteth in three poynts, ſo Gods bleſſing towards vs, is alſo threefold anſwerable to the ſame. Firſt, for ſeeking, he promiſeth, *hee wil awake vnto thee.* Secondly, for praying vnto him, *Hee will make the habitation of thy righteouſneſſe proſperous.* Thirdly, for beeing pure and vpright, *Hee will make thy latter end increaſe exceedingly*: yea, though the beginning be but ſmall.

Concer. ning the ſearch. Firſt, therefore conſidering the ſearch, it is a worke both in deſire and labour, to be ioyned to God. In the Pſalmes this ſtandeth for the burthen of the ſong: *they called vpon the Lord in the time of their trouble, and hee deliuered them.* It is but, *Aske and haue, ſeeke and finde, knocke and it ſhall be opened vnto you*: Sauing that heere theſe things are to be regarded, to wit, how, by whome, and when wee muſt ſeeke the Lord.

Pſal. 107. *Mat.* 17. 20. *Eccle.* 35.

Howe firſt, faithfully: for if ye haue but as much as *a graine of muſtard ſeede, and ſay vnto this mountaine, Remoue, and it ſhall remoue, and nothing ſhall be vnpoſſible vnto you.*

Then next, humbly, for it is the humble petition that pearceth the skies, and that ſheweth the Publican to de-

part

part home to his house more iustified then the boasting Pharisee: and they alone that be humble and meeke, finde rest for their soules.

And last of all, continually: for wee must not faint in well doing, because the reward is not promised to him that doth, but to him that continueth to doe. *Gal.6.* *1.Thess. 6.*

But wee may long seeke and neuer finde, except wee seeke the Father by the Sonne: *For no man knoweth the Father, but the Sonne, and he to whom the Sonne shall disclose him: he is the way, the truth, and the life, and no man commeth to the Father but by him. There is one God, and one mediator betwixt God and man, the man Christ Iesus.* So that if we sin, we haue an aduocate, Iesus Christ the iust, and he is the propitiation for our sinnes: only let vs seeke the Lord while he may be found. *1.Tim.2.*

And to this ende, the word *seeking* is vsed in this place, that we may learn, that as the heauens and the planets, and the whole frame of nature were ordained to finish their course by motions and operation: so man as he was ordained to a most blessed and happy end, should attaine therevnto, not by sloth and idlenesse, but by an earnest seeking of the same.

The kingdome of heauen is like a treasure, which cannot be found without seeking and digging. It is like the precious pearle, for which the wise Marchant was content, not onely to seeke, but to sell all that he had, to buy it. GOD hath placed vs heere in this worlde as husbandmen, to plough vppon the fallowe of our hearts: as labourers to worke in the vineyarde: as trauellers, to seeke a Countrey: as souldiers, to fight the battell of the Lord, against the world, the flesh, and the deuill. *Mat.13. 14.*

And for this purpose hath hee proposed vnto vs an vntilled land, a vineyard, a triple enemie to fight against: that wee might remember, that wee must till the ground, if wee will reape the fruite, then we must prune

the

the vine, if wee will drinke of the Grape: that wee muſt fight, if wee will ouercome. *He that tilleth the land* (ſayth the wiſe man) *ſhall be ſatisfied with bread, but hee that followeth idleneſſe, ſhall bee filled with powertie.* Idleneſſe is a moth or canker of the mind, and the fruites thereof are wicked cogitations, euill affections, and worſe actions: corrupt trees without fruite, twiſe dead, and pluckt vp by the rootes, engendring in the mind a loathing of God and godlineſſe.

Pro. 28.

Iudg. 1.
Pro. 24.

Eſchew therefore Idleneſſe I beſeech you, and by the want yee finde in other, learne inſtruction for your ſelues. Be not forgetfull how buſie your enemie is, if he find you idle: firſt, he putteth you in minde of ſome vanitie: then offereth opportunitie to practiſe: then hee craueth conſent, and if ye grant him that, he tryumpheth, by adding practiſe: he leaueth no meanes vnattempted, whereby he may ſubuert and bring you to perdition. To one (as to *Euah*) he promiſeth the knowledge of good and euill. Another he ſeduceth with lying ſpeeches, as he did *Pharao* the King, whom he deceiued by falſe Prophets. To the Iewes he pretended the Temple of the Lord. To the Heathen he ſheweth vniuerſalities and antiquities. And to other particulars, he leaueth no more vnattempted, whereby he may entangle the ſoule of the ſimple, and wrappe them in the ſnare of death. Flye idleneſſe therefore, and ſeeke vertue, and the way thereof: ſeeke learning as for a Iewell, make diligent ſearch and inquiſition after her: ſeeke early, and ſeeke late, in the morning ſow thy ſeede, and in the euening let not thy hand reſt: ſeeke him in the day of trouble, and hee will deliuer thee, and thou ſhalt glorifie him.

Gen. 3.
Exo. 7. 22.
1. *King.* 13
1. *Cor.* 2.

Seeke him, there is the commandement: he will deliuer thee, there is the promiſe: and thou ſhalt glorifie him, there is the condition. To diſobey the commaundement, is rebellion: to diſtruſt his promiſe, is infidelitie: to refuſe the condition, is vile ingratitude. Wherefore let

vs seeke, and seeke earnestly, with a feruent spirite, and humblenesse of heart, and let vs perswade our selues, that there is no finding without seeking, no opening without knocking.

The second circumstance to be considered in this point is to whom we must seeke for these things. Our direction is made vnto God. *For euery good & perfect gift is from aboue descending from the Father of lights.* And as for many causes we are to seeke God, and to God alone, so especially for these foure. *Iam.* 1.17.

First, because we haue nothing of our selues, nor of any other creature, but whatsoeuer we haue, we haue it of God: for what hast thou that thou hast not receiued? in him we liue, we moue, and haue our being Art thou wise in thine owne conceit? O remember, that the wisedome of the Worlde is foolishnesse with God. O consider that the naturall man vnderstandeth not the thinges of God. These things are hid from the wise and prudent, and are reuealed to babes and sucklings. Alas, what were man if he were once left to himselfe? A map of misery, and a sinke of calamity. Alas, how were he able to resist the fiery darts of the aduersary, who continually goeth about like a roaring Lyon, seeking whom he may deuoure? Here ye may note first his malice, for hee dayly accuseth vs before the chiefe Iudge of the Kings bench, when hee cannot preuaile in this court, but seeth his bills of accusation repelled, then he remoueth the mater to the court of our own conscience where on the one side he layeth the bookes of the Law and statutes made against sinne: on the other side, the bills of accusation brought in against vs, out of the booke of the Law, alleadging these strict places against vs: The soule that sinneth shall die the death: Cursed is he that abideth not in euery poynt of the Law to doe it. On the other side, he bringeth in our consciences to witnesse against vs, and then inferreth this hard conclusion: Therefore there is no hope in saluation. *1.Cor.*2, *Rom.*1. *2.Pet.*2. *Rem.*2.

Then if hee ſee that we appeale from Iuſtice to Mercy, and ſay; At what time ſoeuer a ſinner repenteth, the Iudge putteth all his wickedneſſe out of his remembrance, he dealeth with vs, as crafty worldlings deale in matters of Law, who when they ſee their matters paſſe againſt them in higher Courts, bring downe their cauſe into the Countrey, to be decided by the Neighbours: who either for their ſimplicitie cannot, or for their fauour dare not iudge of the truth of the matter.

1. So our aduerſary, though God himſelfe doe diſcharge vs, though our conſcience doth teſtifie our innocencie: yet hee accuſeth in the third Court before men, where he is bold to poure out his whole venome, and poyſon of his malice againſt vs, and to forge what lies and ſlaunders, and libels he liſt, becauſe he knoweth they ſhall be receiued as true.

2. Thus he accuſeth Chriſt Ieſus our bleſſed Lord and Sauiour before Pontius Pilate, and cauſed diuers falſe and vntrue witneſſes to come in againſt him. But if hee were malicious onely to wiſh our deſtruction, and not mighty to wreake his malice, we ſhould haue little cauſe to feare, but he is mighty, therefore he is termed a Lyon, the power of darkeneſſe, a great Dragon, which drew to the earth the third part of the ſtarres of heauen: that is with earthly temptation to haue ouerthrowne them, which ſeemed to ſhine in the church of God as lampes and ſtarres. O then how eaſie is our ouerthrow, if the Lord did not hold vs vp which ſhine not as ſtarrs in heauen, but creep like wormes on earth.

Luk. 11. *Epheſ.* 6. *Reue.* 12.

3. Yet if he were but malicious and mightie, it were better with vs, but hee is fierce, and therefore called a roaring Lyon, who laying waite for the bloud of the godly, ſtirreth vp bloud-thirſty perſecutors to make themſelues drunke with the bloud of Saints: as moſt grieuouſly hee did from the time of *Iohn Baptiſt*, to the raigne of *Maxentius*

entius the ſpace of 294. yeares, ſlaying ſome by the ſword, burning other with fire, hanging ſome on the gallowes, drowning ſome in riuers, ſtabbing ſome with forkes of iron, preſſing others vnto death with ſtones deuouring many thouſands of the tender lambs of Chriſts flocke.

4. To this malice, might, and rage, is added his ſubtill policie, which he vſeth in circumuenting the faithfull: he doth not pitch his tents in any one place, but walketh about from place to place, to ſpie out his beſt aduantage, in the night he ſoweth tares, and in the day he hindereth the growth thereof. *Iohn.1.*

5. He proceedeth after further, and addeth to his policy, induſtrie, he conſidereth our natures and diſpoſitions, and to what ſinnes we doe moſt encline: and therevnto hee applyeth himſelfe, ſometimes by flattery, ſometimes by feare, ſometimes by feeding our humours hee ſubtilly enticeth vs, ſometimes by violence hee goeth about to enforce vs, ſometimes by changing himſelfe into an Angell of light, hee endeauoureth to betray our ſoules into his handes, and in whatſoeuer eſtate hee findeth vs, he thereby taketh occaſion to lay ſiege to our ſoules.

Thus ye ſee noted in a word, the force of our aduerſarie: examine now your ſelues, whether you haue any thing in your ſelues, and you ſhall find nothing but weakneſſe and corruption: It is God that giueth ſtrength to the mightie, wiſedome to the prudent, and knowledge to the vnderſtanding: he teacheth *Dauids* hands to fight, and his fingers to battell, hee giueth ſtrength to his armes, to breake a bow, euen a bow of ſteele: wherefore let neyther the wiſe man glory in his wiſedome, nor the ſtrong man in his ſtrength: but let him that glorieth, glorie in the Lord. *Pſal.144*

Secondly, wee are to ſeeke vnto God alone, becauſe none is ſo preſent as he, for God, becauſe he is Almightie

and with his power filleth both heauen and earth, is preſent alwayes with them that feare him, and readie to ſuccour them in diſtreſſe. The Lorde is neare to all that call vpon him in trueth, he heareth our gronings and ſighs and knoweth what things are neceſſary for vs, before wee aske.

The third reaſon why we muſt ſeek vnto God is, none is ſo able to helpe as he: but of this I ſhall haue particular occaſion to ſpeake when I come to this poynt; *And pray vnto the Almightie.*

The fourth reaſon why we muſt ſeeke Chriſt alone, is becauſe there is none ſo willing to helpe as hee. It is a great courage to vs to make ſuite, when wee are perſwaded of the willingneſſe of him to whom we make ſuite:& I pray yee, who was euer more carefull for our ſaluation, and more watchfull ouer vs then the Lord? who euer put his truſt in him, and was confounded? In this reſpect hee is called a father, becauſe as the father tendreth his ſonne, ſo the Lord doth all thoſe that put their truſt in him. Can there be any more willing to helpe vs then Chriſt, whoſe whole head was ſicke, and whoſe heart was heauie for our ſakes? yea in whoſe body, from the ſole of the foote to the crowne of the head, was nothing but wounds and ſwellings and ſores? but alas, this was nothing to that hee ſuffered for our ſakes. Hee was compaſſed about with feares and horrors, till his ſweare was drops of bloud, and his bones bruiſed in the fleſh, hee was whipped and ſcourged, and chaſtiſed with ſorrowes, till hee cryed out in the bitterneſſe of his ſoule, *O Lord, if it bee poſſible, let this cup paſſe from mee.* The heauie hand of God was ſo grieuous vpon him, that he bruiſed his very bones, and rent his reynes aſunder: hee could find no health in his fleſh, but was wounded, yea wounded to the death, euen the moſt bitter death vpon the Croſſe. His tender fingers were nayled to the Croſſe, his face was wrinkled with weeping and wayling; his ſides imbrued and gored

red with his owne bloud, ſpurting and guſhing freſh from his ribbes, the ſhaddow of death was vppon his eyes,

Oh what griefe could be like this, or what condemnation could be ſo heauie, ſith there was no wickednesſe in his hands? ſith he was the brightneſſe of his fathers glory and the Sunne of righteouſneſſe, that ſhined in the world, as to ſee his dayes at an end, to ſee ſuch throbbing ſighs, and carefull thoughts without cauſe of his, ſo deepely ingrauen in the Tables of his breaſt? But was this all? No (my Brethren) ſith his excellency was ſuch aboue all creatures, that the world was not worthy to giue him breath it was a greater griefe vnto him to ſee himſelfe made a worme, and not a man, a ſhame of men, and contempt of the people: to ſee his life ſhut vp in ſhame and reproaches, how could it but ſhake his bones out of ioynt, and make his heart melt in the midſt of his bowels? who was euer ſo full of woe, and brought ſo low in the duſt of death vpon whom did the malice of Sathan euer get ſo great a conqueſt?

This though it were exceeding, yet it was not all, no, it was but a taſte of griefe, in compariſon of the reſt: behold therefore (if your watrie eyes will ſuffer you to beholde) the depth of all miſeries yet behind: the ſinne that he hated he muſt take vpon his owne body, and beare the wrath of his Father poured out againſt it. This is the fulneſſe of all paines that compaſſed him round about, which no tongue is able to vtter, or heart conceiue: the anger of the Father burned in him, euen to the bottome of hell, and deepe-ſinke of confuſion: it wrapped him in the chaines of eternall death: it crucified him, and threwe him downe into the bottomleſſe pit of calamitie, and made his ſoule by weeping and wayling to melt into theſe bitter teares trickling from his eyes: *O God, my God, why haſt thou forſaken me?*

O that my head were a well of water, and a foun-

taine of teares, that I might weepe day and night at the remembrance thereof: but leaſt I linger too long about one flower, while I haue many to gather, I will conclude this one poynt in a word.

Sith Chriſt hath ſuffered theſe, and an infinite number more ſuch like torments for our ſakes, It is blaſphemous once to dreame or imagine any to be more willing to helpe vs then he: nay, he is more ready to heare our prayers, then we to offer them vnto him, inſomuch as he complayneth by the Prophet *Eſay*: *I haue beene found of them which ſought me not, all the day long haue I ſtretched out my hand vnto a rebellious people, which walked in a way that was not good, euen after their owne imaginations.* And vnto *Ieruſalem* he ſayth; *O Ieruſalem, Ieruſalem, how often would I haue gathered thee together, as the Hen gathereth the chickens, but ye would not!*

Eſay 65.

Mat. 23.

Wherefore to end this poynt: Seeke for knowledge as for a treaſure, and for wiſedome, as for the wedge of gold of *Ophir*. No mention ſhall be made in compariſon of it, of Corall, Gabiſh, or that precious Onyx: *For Wiſedome is more precious then Pearles.* But aboue all things, ſeeke it where it may be found: and where is the place of vnderſtanding? Surely man knoweth not the path thereof. The deepe ſayth; It is not in me: the ſea ſayth; It is not in me: death and deſtruction ſay; We haue heard the fame thereof with our eares: all creatures ſay; It is not with vs: but God vnderſtandeth the way thereof, and vnto man he ſayth; *The feare of the Lord is the beginning of wiſedome, and to depart from euill is vnderſtanding.*

Iob. 28.

Pro. 9.

The third circumſtance is, when we muſt ſeeke vnto GOD: and holy *Dauid* anſwereth; *Early, euen in a time when he may be found.* Let vs redeeme the day, which vvee haue fore-ſlowed ſo many dayes, wherein wee haue ſo long hardned our hearts: let vs take vp this day, and make it the day of our repentance: let vs make it a day

Pſal. 32.

of

of newneſſe of life, and it is the firſt day of the new yeare, let euen this moment be the laſt of a ſinfull life, and the firſt day to godlineſſe. And as the wiſe man ſaith, *Make no long tarrying to turne vnto the Lord, and put not off from day to day: for ſuddenly ſhall the Lords wrath breake, and in thy ſecuritie thou ſhalt be deſtroyed, and ſhalt periſh in time of vengeance.* Eccl. 5.

Art thou a Magiſtrate, placed in high roome and anthoritie, and ſeated in the throne of dignitie? Then vſe not this thy might to wrong and oppreſſion, grinde not the face of the poore, ſwell not with pride, deſpiſing his lowe eſtate: *Sell not thy righteouſneſſe for ſiluer, preferring the marchants of Babylon, before Citizens of* Ieruſalem. Amos. 8.

Art thou a priuate labouring man? *Doe thy dutie truly, bee ſubiect, and liue in dread to diſpleaſe the good Magiſtrate.* 1. Pet. 3.

Art thou olde, and haſt conſumed the flower of thy youth in wantonneſſe? Breake of thy courſe, and frame thy life to ſobrietie: giue the water no paſſage, no nor a litle: for if it haue neuer ſo little iſſue, it will ouerflow thee: and if thou doe ſlack the raines neuer ſo little, thy ſinnes will carry thee (like a wild horſe) thorowe brambles and buſhes, and will leaue no ſoundneſſe in thy fleſh: worke this reformation in thy ſelfe betimes, euen to day, euen this firſt day of the new yeare: *If you will heare my voyce, harden not your hearts.*

Art thou yong, and doeſt begin to flouriſh like the yong palme tree? O conſider, that the onely way to retaine the bloſſomes of thy beautie, and to keepe thy flower from withering, and thy life from fading away, it is to ſeeke earely vnto God, and to apply thy mind to vnderſtanding, to prevent the morning watches, and to giue thy body to bee moyſtened of the morning dewe. For beſide the good houres that are well imployed in ſome good ſtudie and holy exerciſe, earely riſing

bringing health to thy body, and increase to the number of thy dayes.

Seeke therefore and seeke earely, consecrate your selues Nazarites vnto the Lord, touch no vncleane thing, giue no prouocation to the flesh, *Striue with the Cocke in watchfulnesse, and rise with the chirping of the birds: sacrifice your body a sweete smelling sacrifice vnto the Lord. This sacrifice is like a sacrifice of fine flower: it is like the fat taken from the peace offering: yea, it is better then any sacrifice, it is like the flower of roses in the spring of the yeere, and as the lillies in the spring of water, and as the branches of frankinsence in the time of Summer*: and as a vessell of massie golde beset with rich precious stones: as a faire Oliue that is fruitfull, and as the tree that groweth vppe to the cloudes.

Eccle.12.

Eccle. 13. 47.50.

Hauing spoken of the Search, it followeth that I speake of the manner how it is to bee made. In prayer, by these vvords, *If thou wilt pray vnto the Almightie.*

I shewed you before, the force of our aduersarie, receiue now a shield against his force, euen the shield of prayer. Hee is not to be resisted by ringing of an hollowed bell, nor by sprinkling of holy water, nor by the relickes of Saints, nor by our owne workes and merits, for these are weapons of his owne making, but by an earnest seeking to God, which search and seeking must bee made by prayer, against which, his poysoned venome taketh no effect.

It is his malice that accuseth, prayer pleadeth thy case before God, and repelleth all his accusations: for all the prophets doe witnesse, that whatsoeuer wee aske in prayer, if wee beleeue, wee shall receiue it. Is it his rage and furie that should terrifie vs? nay, that prayer that strengthened *Sampson* to rent a yong Lyon, as one should haue rent a kid, hauing nothing in his hande, shall smite and shut vp the mouth of the Lyon. As for his pollicy,

Mat.3.

and

and walking vp and downe, ſeeking to deuour vs, it cannot preuaile? *For the prayer of the faithfull ſhall ſaue them,* and the Lord ſhall raiſe them vp, and if they haue committed ſinne, it ſhall be forgiuen them, and after this conflict ended, they ſhall triumph for euer with Ieſus Chriſt our Sauiour. But in any caſe ſee your vnite to your prayer, knowledge, that you be not ſeduced to offer your petitions to ſtrange Gods, as Saints, ſtockes, or ſtones. Then conſent that we aske onely in the name of Chriſt Ieſus, not for any deſert of our owne: for whoſoeuer beleeueth in Chriſt, ſhall haue remiſſion of ſinnes, hee ſhall not periſh, but haue life euerlaſting, hee ſhall not come into iudgement, but ſhall paſſe from death to life. Laſtly, a confidence, which is a certaine perſwaſion of Gods mercy towards vs: this is that prayer, of which the Lambe teſtifieth, *That whatſoeuer wee aske by prayer it ſhall bee giuen vs by God the Father.* A thing (dearely beloued) ſo precious, that nothing is more excepted in Heauen, nothing more gratefull to God: a ſeruice commaunded of God himſelfe, taught by Chriſt our Sauiour, and frequented by the Angels: a thing of more force with God, then any oration of the eloquent.

Iames.5. 15.

Iohn.16.

Acts.15 10.

Haſt thou not heard how the Sunne ſtood ſtill in the firmament, and was not ſuffered to runn his courſe? *Ioſua* and *Ezechias* prayed, and the Sunne ſtood ſtill. Haſt thou not heard of the ſtopping of the Lyons mouthes? *Daniell* prayed, and his prayers ſtopped the Lyons greedie & deuouring throates Haſt thou not heard of the deuiding of the red ſea? The Iſraelites prayed and the waters of *Iordan* were dryed vp: yea the Iſraelites prayed, and the waters ſtood about them like a wall. Haſt thou not heard howe the fiery furnace loſt his heate? The three children prayed, and the fire loſt his heate. Haſt thou not heard how the heauens were opened and ſhut? *Elias* prayed, and the heaueds were ſhut vp three yeares: *Elias* prayed and the clouds powred downe raine from heauen.

Ioſh.6. *2.Kin.20.* *Dan.6.*

Exod.14.

Dan.3.

1.King.8

O ſure fortreſſe, more forcible then any engin, and ſtronger then the gates of hell, & to conclude, the ſumme and ſubſtance of all in few words: the onely thing whereby mortall men haue the cloudes and the ſtarres, and the Angels, and all the powers of heauen at commaundement. For as *Deborah* ſung in her ſong: They fought for heauen, euen the ſtarres in their courſes fought againſt *Siſera*: for all creatures haue beene ſubiect to the prayers of the faithfull, to reuenge the Lords quarrell, to helpe the Lord, to helpe the Lord againſt the mightie. Prayer hath euer bin the cogniſance, and the victorie, and the triumph of the faithfull: for as the ſoule giueth life to the body, ſo prayer giueth life to the ſoule.

O that I could engraue the loue of it in your hearts, as with a Diamond, and ſo inſtill your mindes, that my words might be prickes to your conſciences, and thereby giue you occaſion to pray often. It is a wonderfull matter to bee able to perſwade men: but if prayer bee able to perſwade the liuing God, O how great is the force thereof, it goeth through the clouds, and ceaſeth not till it come neere and will not depart till the moſt high haue reſpect thereunto. O that you would therefore pray often, and learne of Chriſt (the moſt abſolute paterne of our life) to pray continually. Hee prayed in his Baptiſme, in the wilderneſſe, in preaching, in working of myracles, in his paſſion on the mount, in the garden, in his laſt ſupper, in commending his ſpirit to God at all times, and in all places, that he might leaue vnto vs an example of the ſame. It followeth. *And pray to the Almightie.* To thoſe three former reaſons which I brought, why wee muſt ſeeke and pray to GOD alone, I added this as a fourth: becauſe there is none ſo able to helpe vs as the Lord. He that truſteth in the Lord, ſhall bee as mount *Sion*. If God bee on our ſide, who can bee againſt vs? It is God that iuſtifieth who condemneth? the Lord deſtroyeth the counſell of the heathen, hee maketh their deuices to be of none effect.

Luke.6.
Iohn.11.
Mat. 26.
Iohn.18.
Luke. 22.
Luke. 23.
Mat.19.
Pſal.40.
Rom.8.
2.Tim.4.

Chriſt

Christ is the Angell of great counsell, wisedome, and vnderstanding, and there is no deuice against the Lord. *Psal.83. Esay.9.* The world notwithstanding is come to that frame, that euery man hath got him a strange kind of beliefe, Some beleeue not the law, but the Prophets : Some bee perswaded in the Supremacie, but not in the Sacrament : Some in free-will, but not in merite : Some in inuocation on Saints, but not in Purgatory : Some in Pilgrimages and Pardons, but not in Images : Some like the doctrine well enough, but not the Preachers : the most beleeue little, yet many beleeue somewhat, few beleeue all : therefore to deale plainely, because plaine dealing is best, you must not beleeue by the halues : I meane, you must not repose some trust in God, and some in Saints, but all in the Lord. *The Gods of the Gentiles they haue mouthes and speake not, eyes and see not, eares and heare not :* then what can be looked for at their hands ? But the Lord is strong and mighty, a mercifull God, and therefore through the Scriptures, hee is called a Rocke, a Fortresse, a strong Tower, a Shield, a Horne of Saluation, a Refuge, the Lord of Hoasts, with other suchlike appellations, that we might be assured, that our helpe and deliuerance commeth from the Lord. *Psal.10.5.* *Psal 18.*

Putteſt thou any trust in man, whose breath is in his nostrils ? Curſed is hee that maketh man his strength, and flesh his arme, surely *Pharao*, and all the Princes are a broken staffe, on which if a man leane, it will strike into his hand, and pierce it, and lay him groueling in the dust : *It is better therefore to trust in the Lord, then to put any confidence in Princes.* Thinkeſt thou that Angels, or Saints, or Images can helpe thee ? O foolish and impious pietie, to attribute more vnto the Angels then they dare arrogate vnto themselues. The Angell in the Reuelation forbiddeth *Iohn* to worship him. As for the Image, we read, that to turne the glory of the incorruptible GOD, into the similitude of a corruptible creature, is Idolatrie. *Iere.67. 1.King.16 Psal.18. Reue.19. Rom.1.*

Well

Deut. 27. Well may I then affirme with *Moſes*, Curſed be the image, and the Image maker. The concluſion therefore of this poynt, is this, that wee ſeeke the Lord and his ſtrength euermore, that we pray vnto God in humility and ſinceritie, and in full aſſurance of faith continually, who without end is to be ſought, becauſe without end he is to be beloued.

The third thing contained in our duety is, what effect this ſeeking and praying ought to worke in vs, comprehended in theſe words: *If thou be pure and vpright*: if the cloudes be full, they will poure forth raine vpon the earth, and vnpoſſible it is, that a man that ſeeketh after God, and prayeth vnto the Almightie, ſhould not bring foorth the fruite of a good life, for if the tree be good, the fruites cannot be bad, and if the head of the water be pure, it will ſend foorth pure waters into the ciſternes, Wherefore as good motions are ſtirred vp by prayer, ſo muſt they be foſtered by practiſe of life, according to that of the Apoſtle: Quench not the Spirit, nor grieue the holy one of God, by whom yee are ſealed to the day of redemption.

1. *Theſſ.* 5.

Epheſ. 4.

He quencheth (dearely beloued) the ſpirit, which being once lightened with the ſparkles of faith, and felt Gods motions in his heart, doth neglect to encreaſe the one to a flame, and the other to good workes in his life, but with the dogge, turneth to his vomits, and with the Sow that was waſhed, to her wallowing againe in the mire. Therefore (beloued) loue and ſeeke the Lord, pray to the Almightie, be pure and vpright in conuerſation, flie from ſin as from a Serpent, for if thou come neare, it will bite thee. The teeth thereof are as the teeth of a Lyon, to ſlay the ſoules of men, and all iniquitie is as a two edged ſword, the wounds that it giues cannot be healed. I dare not ſtand as I would vpon theſe poynts, fearing tediouſneſſe: wherfore let this ſuffice for the former general part, concerning the duety we owe vnto God.

Now

Now Gods promiſes for the performance heereof yeelde vnto vs moſt plentifull matter of doctrine and conſolation. Firſt of his iuſtice, that as hee will ſuffer no ſinne vnpuniſhed: ſo he will ſuffer no good worke vnrewarded but giueth to euery ſeuerall action, his ſeuerall hire and iuſt recompence of reward. Shall the houre come, in which all that are in their graues, ſhall heare a voice, and come forth, they that haue done well, to the reſurrection of life, they that haue done euill, to the reſurrection of condemnation? Shall the Lord ſearch Ieruſalem with Lanthornes? Shall all full corners bee ſwept, and all pleites and wrinkles bee vnfoulded? Shall the graue, Death, and hell, giue vp all that is in them. And ſhall all the dead (both ſmall and great) ſtand before God, when the bookes are opened? And ſhall euery man haue prayſe of God according vnto his deſeruing? Shall wee then diſcerne betweene the veſſels of honour and of wrath, betweene ſheep and Goates, the iuſt and vniuſt? Finally, ſhall there bee an infallible, generall, and incorrupt iudgement, wherein the booke of all our offences, ſhall be laid wide open? Now God bee mercifull vnto vs: bee fauourable O Lord, be fauourable. But to proceede, it is thy nature O Lord, to gather vp the wheate, and burne the tares, to cut downe all fruitleſſe trees, and caſt them into the fire, yea, into a fierie furnace, that neuer ſhall be quenched, into an vtter darkeneſſe, where is weeping, wailing & gnaſhing of teeth then be fauourable, O Lord, be fauourable.

Doth not the Lord ſpare Dauid as a king, and a Prophet for murther? doth he not ſpare the Sichemites for adulterie? Nor Abſolon for treaſon: Nor Saule for tyranny? Nor Eli for negligence? Nor Achab, Ieroboam, nor Iezabel for cruelty: nor Herod, Nabuchadnezzar, and Lucifer for pride nor Pharaoh for incredulitie? Then be fauorable, O Lord be fauorable vnto vs, in whome almoſt euerie one of theſe ſinnes doe dwell and remaine. Did the Lord for corruption ouerflow the world with water? Did

hee

hee burnt Sodom for her villanie? Did hee caſt *Adam* and *Eue* out of Paradiſe, for eating of the forbidden fruite: Did he ſtone a poore wretch to death, for gathering chips on the Sabboth day: Then be fauourable O Lord, bee fauourable vnto vs. But doth not the Lord ſpare the Cedar tree for his height, nor the Oke for his ſtrength: Nor the Poplar for his ſmoothneſſe: Nor the Lawrell for his greenneſſe? No verily, from the Cedar that is in *Lybanon*, euen to the Hyſop that groweth out of the wall, yea, euery one that bringeth not forth good fruit is hewen downe and caſt into the fire: it is a righteous thing with God, to render vengeance to thoſe that diſobey him, and to deſtroy ſuch as haue forſaken the Law, by euerlaſting perdition.

Behold, the Lord ſhall come in the great and latter day of iudgement, when none ſhall eſcape his iudgement ſeate, with cloudes ſhall hee come, and euery eye ſhall ſee him, euen they which peirced him thorow, ſhall alſo waile before him, being ſummoned all to appeare moſt fearefully before his imperiall throne of Maieſtie: then bee fauourable O Lord, be fauourable. Alas, with what eyes ſhall wee miſerable ſinners behold him, ſo glorious ſitting in his royall kingdome, with all his mightie and holy Angels and whole number of Saints, ſounding with the voice of the Archangell, and trumpet of God, cauſing the heauens to paſſe away with a noyſe, the elements to melt like waxe, and the earth to burne with the workes thereof? Yea, with what eyes ſhall wee behold him, when wee ſee the Sunne darkened, the Moone eclipſed, and the ſtars fall downe from heauen? But alas, when hee taketh the furbuſhed blade in his hand, when hee is readie to throw the firie thunderboults of his wrath, when he ſummoneth before him the worme that neuer dieth, the fire that neuer ſhall bee quenched, to reuenge vpon the wicked, into what a plight are they then driuen? then leaue they off, Bee fauourable O Lord, bee fauourable, and ſay to the hils

O ye mountaines, come and couer vs. O ye waters, come and ouerwhelme vs: Woe, woe, woe, how great is this darkeneſſes! The godly on the other ſide, are bathed in ſuch ſtreames of bliſſe, and aduanced to ſuch happineſſe, as neither tongue can vtter, nor heart conceiue.

The ſecond thing wee haue to note in his promiſes, is his mercy, which exceedeth all his works. For God though he haue giuen a curſe of the law againſt ſinners, yet ſeeing Chriſt for the penitent hath borne the curſe, whereby his iuſtice is not imparted, he is content to accept our weaknes as our ſtrength, to recompence our imperfection with reward of greateſt perfection, and that which we can performe but in ſmall part, he is content to accept as whole not for any deſert of ours, but in ſatisfaction of his ſonne, who payd with the ſeale of his owne bloud, the ranſome for our ſinnes, he hath cancelled the hand-writing that was againſt vs. Wherefore wee are to pray vnto God, that whenſoeuer our ſinnes ſhall come in queſtion before him, that he would looke vpon Chriſt Ieſus the true looking-glaſſe, in whom he ſhall find vs moſt pure and innocent, and to ſhine moſt clearely in the righteouſnes which he had giuen vs by faith: ſo that we appeare not in our owne righteouſneſſe, but in the righteouſneſſe of the Lambe, who hauing taken away the ſinnes of the world, and hauing made vs as white as ſnowe, though we were as red as crimſon, ſayth, hee will be mercifull to our iniquities, and will remember our ſinnes no more. Of him doe all the Prophets beare witneſſe, that through his name all that beleeue ſhall receiue remiſſion of their ſinnes. Againe, Drinke ye all of this; for this is my bloud which is ſhed for the remiſſion of ſinnes. Chriſt gaue himſelfe for our ſinnes, that he might deliuer vs from the curſe of the Law, euen according to the will of the Father. Chriſt bare our ſinnes in his owne body on the tree. that we being deliuered from ſin, might liue in righteouſnes, by whoſe ſtripes we were healed, for we were as ſheep

going

going aſtray, but are now returned to the ſhepheard and biſhop of our ſoules. It is no more but beleeue and bee ſaued: beleeue, and receiue remiſſion: beleeue, and lay off thine owne righteouſneſſe, and inueſt thy ſelfe with the righteouſneſſe of the vnſpotted Lambe.

Dauid was yong, and after was old, yet in all his dayes he neuer ſaw the righteous forſaken. Sometimes he ſourgeth his children, but like a louing Father, hee layeth no more vpon them then they are able to beare, for hee afflicteth them for his owne iuſtice, becauſe they are ſinners: for his wiſedome, to exerciſe their faith: for his mercie, to cauſe them to repent: but this is the end of all, hee helpeth them in their diſtreſſes, hee reuengeth himſelfe vpon his enemies, and giueth his people reſt and quietneſſe O that we would therefore prayſe the Lord, and forget not all other his good benefits. O that we would confeſſe, that his mercy endureth for euer.

The third thing to note in his promiſes, is his bountifull kindneſſe, in requiring ſo ſmall a thing, with ſo great and liberall bleſſings: and bindeth himſelfe by obligation (as it were) that as ſure as we performe the one, ſo hee will not faile to accompliſh the other.

The fourth is his patience and long ſuffering, which is not ſlackeneſſe, as ſome men account ſlackneſſe: but is patience, becauſe willingly he would haue no man periſh, but gladly would haue all men come to repentance. Hee is content to ſtay our leiſure, till we ſeeke and pray vnto him, and neuer ſmiteth, till there be no hope of redreſſe.

The fift is his loue, in that hee is content to ſtirre vs vp to holy exerciſes, and puritie of life, and to allure vs with faire promiſes of ayde, and proſperous increaſe of all his bleſſings in this world. The particular examination of theſe bleſſings would require a larger diſcourſe, then (fearing tediouſneſſe) I dare preſume to trouble you withall: wherefore a word of each, and ſo I end.

Touching

Touching the firſt, where it is ſayd; *God will awake vp vnto thee*, it is a greater benefite then the words import: for it ſignifieth, not only that he will heare thee, but that he will alſo doe what thou deſireſt, and ſatisfie thy requeſt As long as the ſinner ſleepeth, the Lord is ſayd to be aſleepe: but as ſoone as the ſinner awaketh from ſinne, God will ariſe (ſayth *Dauid*), and his enemies ſhall be ſcattered, and they that hate him, ſhall flie before him, as the ſmoake vaniſheth before the winde, and as the waxe melteth before the fire; euen ſo ſhall the wicked periſh at the preſence of God: Wherefore as *Paul* exhorteth the Epheſians, ſo I exhorte you. *Awake thou that ſleepeſt, ſtand vp from the dead, and Chriſt ſhall giue thee light*: awake vnto God, and God will awake vnto thee; and Chriſt, euen the ſonne of *God*, the bright morning ſtarre, ſhall giue thee the light of life.

Pſal.78.

Epheſ.5

In the ſecond, he promiſeth aboundance of worldly bleſſings, in recompence of prayer; for it is ſayd. *He will make the habitation of thy righteouſneſſe proſperous*; that is, the Lord will make peace within thy walles, and proſperitie within thy pallaces: he will command his bleſſings to be with thee in thy ſtore-houſe, and in all thou ſetteſt thy hand vnto; he will open vnto thee his good treaſure, euen the heauens to giue raine on thy land in due ſeaſon. Thou ſhalt lay vp gold as the duſt, and the gold of Ophir as the ſlint of the riuer: Thou ſhalt waſh thy paths with butter, and thy rockes ſhall poure out riuers of oyle: thou ſhalt call ſaluation thy wall, and prayſe ſhal be in thy gates. Loe thus ſhall the man be bleſſed that feareth God.

Reu.2.2.2
Pſal.122.

Pro.28.

Iob.22.
Pſal.128.

Laſtly, *for being pure and vpright*, he will make thy latter end greatly encreaſe, and that thou mayeſt the leſſe miſtruſt his promiſe, he will doe it, though thy beginning be but ſmall.

Heere (Brethren) yee ſee what a ſea of matter is offered me, whereunto if I would commit my ſelfe, I might diſcourſe vnto you, what ſtrange euents (by Gods prouidēce)

haue happened in the world, what great Kings and Potentates haue bin plucked downe from their thrones, and what contemptible persons in the eyes of the world, haue
Hest. 8. beene aduanced to their roomes. How *Mardocheus* a stranger was exalted into *Hamans* place: how *Ioseph* and *Daniel*
Gen. 33. *Dan.* 6. the one a bond-man in Egypt, the other a captiue in Babylon, were made Princes in those kingdomes. But because I will not ouermuch transgresse the bounds of modesty, or hold you longer then in this place I haue beene accustomed; onely remember what the prophet sayth: *He rayseth*
Psal. 113. *the needy out of the dust, and lifteth the poore out of the myre, that he may set him with the Princes, euen with Princes of the World.*

Psal. 78. Remember the example of *Dauid*, whom the Lord chose, and tooke from the Ewes great with young, that he
Iob, 42. might feed his people in *Iacob*, and his inheritance in *Israel*. Remember the example of *Iob*, how the Lord turned the captiuitie of *Iob*, as the riuers of the south, how he blessed the last dayes of *Iob* more then the first, how he gaue him sheepe, and camels, and oxen, and shee asses in more abun-
Psal. 126. dance then he had before, how he increased him with sons and daughters, euen to the fourth generation, so that he died being old and full of dayes. Remember euen our owne estate, for whom the Lord hath done great things already: as, created vs, and redeemed vs, and sanctified vs
Psal. 41. and not long since deliuered vs out of the gaping iawes of those that sought to sucke our bloud. Vpon some he hath bestowed humility, whereby their minds are adorned with vertue: honor vpon others, whereby their persons are inuested with maiestie: vpon others comelines, wherby the other two are graced: vpon others, Orchards which they planted not, at least vnto which they gaue no increase: vpon others, increase of vertuous children, whereby their posterity is preserued: vpon others, the free passage of his word, which a long time had bin obscured by ignorance, the mother of deuotion, as the shauelings call it, but vnder

a step,

a ſtepdame of deſtruction, as we perceiue it: & though hee beſtowe but ſome one or two of his bleſſings vppon vs, yet how much are wee bound for theſe bleſſings to ſing prayſe and honour and glory, vnto him that ſitteth vpon the throne, & vnto the Lambe for euer. But vpon whome hee hath beſtowed all theſe bleſſings. O how ſtrictly by good cauſe are they bound to magnifie the Lord, and to reioyce in God their Sauiour. Examine then your owne conſciences I beſeech you, whether God hath beſtowed all theſe bleſſings vpon you, or no: and if he haue, O what great cauſe haue you to come before his face with prayſe, *Pſal.99.* to ſing loud vnto him with pſalmes, to worſhip and to fall *Pſal.96.* downe before him, to giue vnto the Lord glory of his name, to bring an offering of thankſgiuing, and to enter into his courts with prayſe. And yet who knoweth whether the Lord haue greater bleſſings for you in ſtore? yee may bee ſure hee will pull downe the mightie from their ſeates, and exalt the humble and meeke. Surely the Lord doth vſe vertue as a meane to bring vs to honour, and whoſoeuer you ſhall ſee endued with the vertues of this Text, I meane, with ſeeking vnto God, with prayer and puritie of life, yee may bee ſure there is a bleſſing reſerued for him of the Lord, yea ſuch a bleſſing, as though his beginning bee but ſmall, yet his later end ſhall greatly increaſe.

God increaſe the loue of theſe things in our hearts, and make vs worthy of Chriſts bleſſings, which he hath plentifully in ſtore for vs: that after hee hath heaped temporall bleſſings vpon vs, he will giue vs the bleſſing of all bleſſings, euen the life of the world to come.

FINIS.

Maries Choyce.

Luke. 10. 38. 39,&c.

38. *Now it came to passe as they went, that he entred into a certaine towne, and a certaine woman named* Martha, *receiued him into her house.*

39. *Now she had a sister called* Mary, *which also sate at Iesus feete, and heard his preaching.*

40. *But* Martha *was cumbered about much seruing, and came to him and said, Maister, doest thou not care, that my Sister hath left me to serue alone? Bid her therefore that shee helpe me.*

41 *And Iesus answered and said vnto her,* Martha, Martha, *thou carest and art troubled about many things.*

42. *But one thing is needfull,* Mary *hath chosen the good part, which shall not be taken away from her.*

AS Christ hath shewed himselfe louing vn to *Lazarus* and his sisters, in rayſing him from the death of the bodie, and then from the death of the soule: so doe they here shew their thankful minds to Christ againe, the one by receiuing him into her house, and the other by entertaining him into her hart As he was God, he was receiued of *Mary*, as he was man, he was receiued of *Martha*. They both desired to entertaine our Sauiour, as *Iacob* and *Esau* desired to please their aged *Iohn.* 11. *Gen.* 27.

aged Father: but *Mary* made choyce of the better part, and was preferred before her Sister, as *Iacob* sped soonest of most dainty venison, and preuented his brother of the blessing. And although the care of *Martha* in entertayning of Christ, be not to be misliked, yet *Maries* diligence in hearing his doctrine, is of purpose preferred, to teach vs, that it is much better with Mary to studie in the
Mat.6.35 word, and first to seek the kingdome of God, then with *Martha* to labour in the world, and to neglect that heauenly kingdome. And yet notwithstanding, such is the corruption of this rusty age, that our greatest care is to prouide for this present life; as the rich man *Luke* 12. inlarged his barnes wherein to put his store for many yeares: but wee neuer or very late remember to prouide for the life to come, like that other rich man, *Luke* 16. that neuer thought of heauen, till he was tormented in the flames of hell.

In the 11. of *Iohn*, Christ is sayd to loue the whole Familie, and here he is sayd to come vnto them; For whome hee loueth, hee cannot chuse but visite, like the friendes of *Iob*, that came to comfort him in great aduersity:
Iob.2. yea, and the greater loue he beareth vnto any, the oftner hee will resort vnto them, yea hee will come and dwell with them *Iohn* 14. 23. Like *Iacob*, that came downe into Egypt, to his beloued Sonne *Ioseph*, and dwelt in
Gen.47. *Goshen*. But Christ is yet more kind then *Iacob* was, for
Gen.5.4. he came not till hee was sent for with horses and chariots, but Christ came of his owne accord to this beloued family.

Thus doth hee alwayes preuent vs with his blessings: before he was desired, he came into the world; hee called his Apostles before they came to him, and before hee was requested he came into this noble house. O happy house that entertained such a gheste! but thrice happy inhabitants to whome such a gheste would vouchsafe to to come! When hee came to the swinish *Gadarens*, they

they desired him to depart out of their coasts, preferring their swine before their Sauiour: but this godly family receiued him into their houses, preferring their God before their gold, and the health of their soules before their worldly wealth. They receiued him into their house who had not a house wherein to put his head. Wherein their hospitality is commended, and shall certainely bee rewarded at the dreadfull day, for with this and such like works of mercy, the Lord shall answer the sentence of iudgement which is to bee denounced against the wicked that neuer exercise those workes of mercy. *Luk.* 8. *mat.* 8.19.

Let vs learne by their example to be harberours, and giuen to hospitality, which is so often commended vnto vs in the Scripture, and shall be so richly rewarded at the last day. Those godly Fathers *Abraham* and *Lot*, entertained Angels in the habit of strangers: so we may dayly entertaine Christ Iesus in the habite of a poore man, of a blinde man, or of a lame man; and whatsoeuer is done vnto any of these that are his members, he accounteth and accepteth as done vnto himselfe. *Gen.*18. *Gen.*19.

Now as the vertue of hospitality is commended in all sorts of men: so it is most especially commended to the Ministers, who are expresly commanded by the Apostle among other things, to be giuen to hospitalitie. Vnto the Leuites in the time of the Law, the Lord appoynted cities of refuge, to signifie that the Ministers house shoulde be the poore mans harbour, & his store, their treasure: but the true Ministers of our dayes haue no cities of refuge for others, for they haue none for themselues: they haue not wherewith to releeue the wants of others, for they haue not to releeue their owne. 1.*Tim.* 3.2 *Num.* 5.3.

When *Martha* had thus entertained Christ as hee was man, into her house, *Mary* began to entertaine him as he was God, into her heart; she sate at his feet to heare his preaching; for no sooner was Christ come into the house, but that he tooke occasion to teach and to instruct

the family, ned in ſtead of bodily foode which they beſtowed vpon him, to giue vnto them the foode of the ſoule. Thus doth hee alwayes ſhew himſelfe a thankefull gheſt, into what houſe ſoeuer he entreth, hee leaueth better things behind him, then he findeth, he loues not to bee in *Zachees* debt for his dinner, for in ſtead thereof hee bringeth ſaluation to his houſe: neither doth he leaue his ſupper vnpayed for heere, for in ſtead thereof he beſtoweth vpon them an heauenly Sermon. This ſhould bee the exerciſe of faithfull Miniſters, when they are inuited to great feaſtes, that as they are called the ſalt of the earth, which ſerueth to ſeaſon the meates, to make them ſauourie, and preſerue them from putrifaction, ſo they ſhould ſeaſon the table-talke with ſome godly conference, to miniſter grace vnto the hearers, *Epheſ.* 4.29.

Luk 15.

Mat. 5.13

Theſe Siſters were godly women, and both earneſt fauourers of Ieſus Chriſt, & yet in the manner of their deuotion there is ſuch difference, that the worldly affection of the one may in ſome ſort be miſliked, in reſpect of the godly exerciſe and practiſe of the other: *Martha* is ſore incumbred with much ſeruing, where a little ſeruice had bin ſufficient, but *Mary* is attentiue to heare the word of God, which neuer can be heard ſufficiently.

Mary ſitteth to heare the word, as Chriſt vſed to ſit when hee preached the word, to ſhewe that the word is to be preached and heard with a quiet mind. In a ſtill night euery voyce is heard, and when the body is quiet, the mind moſt commonly is quiet alſo. But *Martha* is troubled with other affaires, and therefore vnfitt to heare the word, as the ground that is ſurcharged with ſtones, or ouergrown with weedes and thornes, is vnfit to receiue the ſeede, or yeeld any fruit to him that tilleth it. As often therefore as we come to heare the word of God, wee muſt not come with diſtracted minds, we muſt not trouble our ſelues with the cares of this life, which (as our Sauiour ſyade) are thornes to choake the word, and to make it vnfruitfull, for

Mat. 5.
Luk 4.
Iohn 8.

Mat. 5.13.
Luk 8.14.

for *Moses* was vnfit to walke with God, till he had put off his shooes, and the blind man vnfit to come to Christ, till hee had throwne away his cloake: so we must thinke our selues vnfit to heare the word, and vnapt for euery heauenly exercise, till wee haue put off our shooes, that is, our worldly cogitations and affections, and till wee haue cast away our cloake, that is, all lets and impediments which might hinder vs from profiting in our profession. *Exod.* 3. *Mar.* 10.

When our minds are quiet, wee are fit to deale with heauenly matters: therfore the Doctors conferred sitting in the Temple: and God delighteth to deale with vs when we are most priuate: he appeared to *Abraham* sitting in the doore of his Tent. The holy Ghost came downe vpon the Apostles, and filled all the house where they were sitting. The Eunuch sitting in his chariot, was called & conuerted by *Philips* preaching. *Gen.* 18. *Act.* 2,

Mary sat at Iesus feete, yet sat shee not sleeping: as many sit at the Preachers feete, but shee sat at Christs his feete, and heard his word: As *Paul* was brought vp at the feete of *Gamaliel*, and was perfectly instructed in the Law of the fathers.

Her humilitie is commaunded, in that shee sat at Iesus feete, to shew that the word is to be heard with all humilitie: her diligence and earnestnes appeareth, in that shee would not depart to helpe her sister, to signifie that the hearing of the word must bee preferred before all worldly businesse. *Act.* 22.

Her diligence and humiltie serueth to comdemne our negligence and contempt of Christ and his word: we doe not sit at Christ his feete, nay, we rather set Christ at our feete, when wee are so negligent in hearing his word.

Wee are as slow to come to the Church, as the Rauen was to come to the Arke, and as loath to spend any time in the seruice of God, as *Pharao* was loath to let the Israelites goe to serue the Lord. If a commoditie were *Gen.* 8. *Exod.* 8.

to bee ſeene, where-out ſome profit might ariſe, how carefull would wee be to procure it? what paynes would we take to get it? *Abſolon* was not more deſirous of a kingdome then the rich men of our time are deſirous of golden gaine. But if it bee a matter of coſt or trouble, if they
2. *Sa.* 15. cannot heare the word preached without ſome hinderance to their worldly buſineſſe, and ſome extraordinary charge to their purſe, then like the Gadarenes, they are content
Luke. 8. to take their leaue of Chriſt and his word, and had rather
Mat 13. 40. looſe that heauenly pearle, then they would part from their worldly pelfe.

Thus in Chriſt we haue the patience of a good paſtour, and in *Mary*, the patterne of a good hearer. Let Mini-
2. *Tim.* 4. 2 ſters learne by his example, to take al occaſions to preach the word, to be inſtant in ſeaſon and out of ſeaſon: and let Chriſtians learne by his example, firſt to ſeeke the king-
Mat. 6. dome of God and his righteouſneſſe, and then to prouide for the things of this life.

While *Mary* was carefull for the foode of the ſoule, *Martha* was curious to prouide foode for the body, her greateſt care was to entertaine Chriſt, and to make him good cheere, to teſtifie her thankfull mind vnto him that had done ſo great things for them, hee had raiſed her brother *Lazarus* from death to life, therefore he was worthy to be well entertained.

If *Elias* deſerued to bee well dealt withall at the hand of his hoſteſſe, whoſe ſonne hee had reſtored to life: or
1. *King.* 17 *Eliſha* deſerued ſuch entertainement for her ſonnes reuiuing, then ſurely our Sauiour Chriſt is worthy to be wel-
2. *King.* 4. come hither, where hee had rayſed *Lazarus* out of his graue, wherein hee had lyen by the ſpace of foure dayes before.

It was well done therefore of *Martha* to ſhew her
Iohn. 11. thankfull mind vnto Chriſt, but it was not well done at that time to ſhew her ſelfe thankfull in that matter: it was then time to heare the word, for at that time Chriſt preached

ched the word, it was no time for her to ſpend that time in other affaires, and to neglect the greateſt affaire, the means of her owne ſaluation.

It was not vnlawfull for *Martha* to labour, no more then it was vnlawfull for *Peter* to ſleepe: but when Chriſt was preaching, it was no time for her to be ſo buſie, in ſeruing, no more then it was time for *Peter* to ſleepe, when Chriſt willed him ſo earneſtly to watch and pray. When Chriſt preached out of *Simons* ſhippe to the people that ſtoode vpon the ſhore, it was no time for *Peter* to play the fiſherman. But when Chriſt had left ſpeaking, and commanded him to launch into the deepe, then it was time for *Peter* to let downe the net. *mat.25.* *Luk.5.*

There is a time wherein we ought to labour in our vocation, and a time wherein we ought to heare the word, & as we may not vtterly neglect our lawful callings to follow ſermons, ſo muſt we not beſtow the Sabboth, which is conſecrated to the ſeruice of God, in following the workes of our vocation. All things haue their appoynted time (ſayth the wiſe man) *Ec.*3. and euery thing is ſeemely in his conuenient ſeaſon, but when things are done prepoſterouſly and out of order, there followeth confuſion.

Although *Martha* did not heare Chriſt, yet did ſhee labour for Chriſt: many in our dayes will neither labour for Chriſt, nor heare of Chriſt: but as the Iſraelites were weary of their iourney in the wilderneſſe, and loathed that heauenly *Manna*, ſo theſe men are weary of euery godly exerciſe, and are ſoone cloyed with the word of God. *Numb.21.*

The fiue fooliſh virgins waſted their oyle to no purpoſe, and while they went to buy, were excluded the mariage: and theſe fooliſh men ſpend this time of grace vainly and wantonly, as though after this life there were no time of iuſtice and vengeance to be feared. The day ſerueth for their pride or profite, the night is ſpent in ſport and pleaſure, and no time is left to heare the Word. When wee are praying, they are playing: When *mat.25.*

we are preaching, they are eating and drinking, like the old world, that eate and dranke, that married wiues, and gaue in marriage, while *Noah* was preparing the Arke for the ſauing of his houſholde. And as *Baals* Prieſts wounded themſelues to ſerue their Idols, ſo theſe men take dangerous courſes, and ſtrangely trouble themſelues to ſerue the deuill.

Gen.6. *Heb.11.* *1.King.18*

Now *Martha* findeth herſelfe agrieued, and beginnes to enuie her ſiſters exerciſe, as *Ioſephs* brethren enuied him for his dreames: and the Sons of *Iſhai*, that diſdained their brother *Dauid*, for his forwardneſſe in the combate with *Goliah*.

Gen.37. *1.Sam.17.*

Theſe two Siſters, that in other things agreed ſo well together, in this doe differ ſo much, that Chriſt muſt haue the hearing of the matter, and decide the controuerſie: *Martha* playeth the plaintife, and accuſeth her Siſter: *Mary* the defendant anſwereth by her aduocate, and Chriſt himſelfe that tooke vppon him the office of an aduocate, is become the iudge, and giueth ſentence on *Maries* ſide: *Martha* complaineth of her Siſters ſlothfulneſſe, and ſeemeth after a ſort, to blame our Sauiour for winking at it, requiring him to ſee the matter redreſſed ſpeedily. But Chriſt reproueth *Marthaes* curioſitie, and then excuſeth, yea and commendeth *Maries* care.

In *Martha* it appeareth how willing we are to pleaſe our ſelues in our owne conceits, & how ready to conceiue amiſſe of others doings, yea ſometimes to preferre our owne defects before the perfections of other men. If *Dauid* chaſten his ſoule with faſting, it ſhall be turned to his reproof, If he put on ſackcloth, to teſtifie his cõtrition, they ieſt at him, and the drunkards make ſongs of him. If *Iohn Baptiſt* be temperate in his apparell and dyet, they will ſay he hath deuill. If *Paul* anſwere diſcreetely for himſelfe, hee ſhall be charged to be mad with ouermuch learning, yea if our Sauiour Chriſt himſelfe frequent the com-

Pſal.69 *Luk.7.33.* *Acts.26.* *Luk.7.34*

pany

pany of sinners, to reclaime them from sinne, they will not stick to call him a friend & companion of Publicans and sinners. Amongst vs, if there bee any that bee more forward in religion then the rest and more diligent to heare the word as *Mary* was, there shall not want some or other to censure them at their pleasure, yea, to finde faulte, and condemne them for so doing: yet are not the godly to bee discouraged herewith, or to desist from their godly exercises: for as the Lord answered for *Mary*, when shee held her peace: so the Lord will defend their cause, and take their part against their aduersaries. The Lord connot abide to heare his seruants ill spoken of, but is alwayes ready to maintaine their right, and to answer for them, Hee will not suffer *Laban* to speake an ill word to his seruant *Iacob*, and if *Aaron* and *Mirian* murmure against *Moses*, the Lord will punish it with leprosie. What a comfortable thing is this to the godly, that the King of kings will take their part, and will not suffer them to sustaine any wrong? He is a most sure & trustie friend, that will not abide his friends to bee back-bited or ill spoken of, but eyther hee will answer in their defence, or hee will find some meanes to stoppe their mouthes and restraine the slaunderous tongues of their enemies, as sometime hee stopt *Balaams* passage, when he went to curse Gods people, and caused the dumbe beast to speake, and reproue the madnesse of the profit, rather then hee woulde haue his people to be cursed.

Gen. 3. 24. *Num.* 12. *Num.* 22. 2 *Pet.* 1. 5.

The repetition of *Marthaes* name, argueth the vehemencie and earnestnes of this admonition. The Lord is faine to be very earnest and importunate with vs, before hee can reclaime vs. So when God spake vnto *Abraham* hee called him twise by name: Christ called *Peter* thrice by name, *Iohn* 21. to cause him make his three-fold confession, to make amends for his three fold deniall. And when the Lord spake vnto *Samuell*, hee called him 4. seuerall times by name, before hee answered: for such is the great

Gen. 22. 1. *Sam.* 3.

great mercy of God, that hee is content to admoniſh vs often of our dutie, and ſuch is the dulneſſe and peruerſnes of our crooked nature, that wee cannot bee gained by the firſt admonition: But the Lord muſt call vs often and earneſtly, before wee will harken vnto him.

There are two things in the ſpeech of Chriſt to bee obſerued. The firſt is, his modeſt reprehenſion of *Marthaes* immoderate care: the other is, his friendly defence of *Maries choyce*. Though *Martha* was very carefull to entertaine Chriſt in the beſt maner, yet if hee perceiue any thing in her worthie reprehenſion, hee will not ſticke to tell her of it: hee will not ſooth her in her ſaying, nor ſmooth her in her owne conceit, for all the trouble and coſt that ſhee beſtowes vpon him. If wee be often inuited to ſome mans table, and kindely entertained, it would be vnkindly taken if wee ſhould find fault with any diſorder: but for as much as all Chriſt his actions are the inſtructions of Chriſtians, therefore euery Chriſtian, but eſpecially Preachers, whome it more ſpecially concerneth, muſt learne by this example how to behaue themſelues when they are inuited to great feaſts, namely, ſpeake their conſcience freely when they ſee a fault. The beſt requitall that wee can make for our good cheare, is to giue good counſell and wholeſom admonitions to them that inuite vs. When Chriſt dined with the Phariſie, *Luke* 11. and was miſliked for not waſhing before dinner, hee tooke occaſion to reproue their hypocriſie, their outward ſhew of holines, which was the ſinne of the Phariſes and at another time hee noteth them for preſſing to the chiefe places at banquets, and ſheweth what modeſtie is to be obſerued in ſitting downe to meate, and what gheſts ſhould bee bidden to our table. So ſhould preachers behaue themſelues toward thoſe that inuite them to great feaſts, when they ſee perhaps ſome fault or diſorder, either in the maiſter of the houſe, or in ſome other of the gheſts, to ſay vnto them thus, or otherwiſe as the caſe requireth

Luke.14.

I will warne you of one thing that will do you good, that you would leaue your vſury and extortion, your couetouſneſſe and oppreſſion, that you would leaue your ſwearing and blaſpheming the name of God, that you would forbeare to prophane the Lords Sabboth, that you would leaue your pride, and exceſſe in your dyet and apparell, that you would forbeare to ſpeake ill of any behind their backes, or to beare any malice or hatred to any of your neighbours.

Theſe are the faults which are eaſie to be eſpied almoſt in euery place, and theſe are the faults which the faithfull Miniſter of Chriſt Ieſus ſhould not leaue vnreproued whereſoeuer hee commeth. But as *Elias* told *Ahab* of his idolatry, though he were his King, and *Iohn Baptiſt* told *Herod* of his adultery, though hee did many thinges for him, and heard him gladly: ſo ſhould the Preachers reproue the people for their notorious offence, notwithſtanding ſome fauours and curteſies receiued from them. If Chriſt had cauſe to find fault with *Martha* for her too much diligence in his entertainement, it ſeemeth he was not curious in his dyet, but would haue been content with ſimple cates, he was no delicate or dainty gheſt, hee did not affect or delight in ſumptuous banquets, or coſtly fare, he rather requireth a religious heart, a conſtant faith, a willing mind to heare the word, with an earneſt care to liue thereafter. Theſe are the things wherein the Lord delighteth: theſe are the iuncates which he deſireth, and which he preferreth before all earthly cheare.

1. *King.* 18. *Mat.* 14. *mar.* 6.20

Thus is *Martha* reprehended for her curioſitie: now let vs ſee how *Mary* is excuſed and commended for her godly care. One thing is neceſſay (ſayth Chriſt): and what is that one thing? Euen to heare the word preached, which is the power of God to ſaluation, to euery one that beleeueth. A man may better want all thinges, then that one needefull thing, and yet wee deſire all other thinges, and neglect that one thing which is ſo needfull.

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This one thing hath *Mary* choſen, and therefore hath choſen the better part. *Marthaes* part is good, becauſe it prouideth for this preſent life: but *Maries* part is better, becauſe it leadeth to eternall life. It is good to be occupied about our calling, to get our liuing: but it is better to be occupied in hearing the word, which is able to ſaue our ſoules. As the head and the foote are both needfull in the body, ſo *Mary* and *Martha* are both needfull in a Common-wealth: Man hath two vocations, the one earthly by his labour: the other heauenly, by his prayer. There is the actiue life, which conſiſteth in practiſing the affaires of this life, wherein man ſheweth himſelfe to be like himſelfe; and there is the contemplatiue life, which conſiſteth in the meditation of diuine and heauenly things, wherein man ſheweth himſelfe to be like the Angels: for they which labour in their temporall vocations, doe liue like men, but they which labour in ſpirituall matters liue like Angels. When they heare the word, God ſpeaketh vnto them: when they pray, they ſpeake vnto God: ſo that there is a continuall conference betweene God and them, becauſe they are continually exerciſed in hearing and praying.

Chriſt loued *Martha* for her hoſpitalitie, as *Iſaak* loued *Eſau* for his veniſon. So did he loue *Mary* for diligence in hearing his word, as *Rebecca* loued *Iacob*, for harkening to her voyce. A Nurſe which hath her breaſt full of milke, doth loue the child that ſucks it from her: & Chriſt which hath his breaſt full of heauenly milke, is glad when hee hath children to ſucke the ſame; Let vs therefore (as the Apoſtle willeth vs, 1. *Pet.* 2. 12.) laying aſide all maliciouſneſſe, and all guile, and diſſimulation, and enuie, and all euill ſpeaking, as new borne babes, deſire the ſincere milke of the word, that we may grow thereby to be perfect men in Chriſt Ieſus: let vs breath after the fountaine of the liuing water, which ſpringeth vp vnto eternall life: and as the faintie Hart deſireth the water brooke

Gen. 25. 28.

Pſal. 42. 1.

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to quench his thirſt: and foraſmuch as many things are ſo troubleſome, and one thing is ſo needfull, let vs ſeek that one needfull thing, the end of al things, euen to feare God and keepe his Commandements, which we learne by hearing the word of God, whereby faith (without which it is impoſſible to pleaſe God) is begotten and nouriſhed in the hearts of men. *Ee.* 12. 13. *Heb.* 11. 6. *Rom.* 10. 17.

This is that good part which *Mary* hath choſen, by ſo much better then her Siſters choyce, becauſe it concerneth a better life, and hath the fruition of this preſent life. *Mary* hath a double portion; ſhe heard the word, and eate of the meat which her Siſter dreſſed, for godlineſſe hath the promiſe of this life, and of the life to come. As for all other things, whether they be honours, promotions, pleaſures, and what not? they ſerue onely for the maintenance of this preſent life, which is ſo ſhort and ſubiect to mutability, but the word of God is the food of the ſoule, the bread of life, that eternall ſeede which bringeth forth fruite vnto eternall life. Let the word of God therfore be pretious vnto vs, becauſe it was ſo permanent: for heauen and earth muſt paſſe, but the word of God endureth for euer. If wee make choyce of any thing beſide, it muſt be taken from vs, or we ſhall be taken from it; but if we make choyce of this one thing, it ſhall neuer be taken from vs, neither in this world, nor in the world to come. The Lord grant that we be not onely hearers, but doers of the word, that it may be truely ſayd of vs as Chriſt ſayd of his Diſciples, that heard his preaching: Behold my brother, my ſiſter and mother: or as he anſwered the woman that commended his carnall kindred: *Bleſſed are they that heare the word of God and keepe the ſame.* *1. Tim.* 4. 8. *1. Pet.* 1. 13. *Luk.* 21. 33. *1. Pet.* 1. 25. *Iam.* 1. 25. *Mat.* 12. 50. *Luk.* 11.

FINIS.

THE FIRST SERMON OF *Noahs* drunkennesse.

Gen, 9, 20. 21.

Noah *also began to bee a husbandman, and planted a vineyard And hee dranke the wine and was drunken, and was vncouered in the midst of his tent.*

Irst, wee are to speake of *Noah*, then of *Cham* his wicked sonne, & after of *Shem* and *Iapheth* his good sonnes: In *Noah*, first of that which hee did well, and then of his sinne: *In Cham*, first of his sinne, and then of his curse. In his brethren, first of their reuerence, and then of their blessing.

Now wee will speake of the father, and after of his children. *Then* (saith Moses) *that Noah began to bee an husbandman.*

This is the first name which is giuen to *Noah* after the flood, he is called a husbandman, & the first worke which is mentioned, was the planting of a vineyard: one woulde thinke when all men are drowned with the flood, and none left a liue to possesse the earth but *Noah* and his sons, that hee should haue found himselfe something else to doe

then to plant vineyards: and that the holy Ghost should haue intituled him king of the world, and not a husbandman of the earth, seeing there bee no such men as *Noah* was, which hath more in his hand, then any King hath in the world, or shall haue to the worlds end, but thereby the holy Ghost would shewe, that God doth not respect Kings for their titles, nor men for their riches, as we doe, and therefore he nameth *Noah* after the worke which hee did, not after the possessions which hee had, an husbandman.

It seemeth that there was great diuersitie betweene this age and ours: for if wee should see now a King goe to plough, a noble man to driue the teame, a gentleman keepe sheepe, he would be scorned for his labour, more then *Noah* was for his drunkennesse: yet when wee read how this Monarch of the world thought no scorne to play the husbandman, wee consider not his princely calling, nor his auncient yeares, nor his large possession to commend his industrie, or modestie, or lowly mind therein. Which may teach vs humilitie, though wee learne to disdaine husbandrie. Of whom will we learne to be humble, if kings giue examples, and the sonne of God humbled himselfe from heauen to earth, and yet wee contemne the example of the Kings of the earth, and the example of the King of heauen.

The time was when *Adam* digged and delued, and *Dauid* kept sheepe, and all the house of *Iacob* were called men occupied about cattell: but as they for this were abhominable to the *Egyptians* (as *Moses* sayth in the same verse) so they which doe like them, are abhorred of their brethren: and they which liue by them, scorne them for their workes, which would bee chastened themselues because they worke not.

There was no art nor science which was so much set by in former times, and is now profitable to the Common-wealth, bringing lesse profit vnto her selfe that may

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so iustly complayne of her fall without cause, and her despite from them that liue by her, as this painefull science of of husbandry: that it is maruell that any man will take the paine for the rest, to be contemned for his labour, and bee a scorne for the rest, which might hunger and starue, if hee did not labour for them more then they doe for themselues. No maruaile then though many in the poore Countries murmure and complaine, that other cannot liue by them, and they cannot liue themselues: but it is maruell if their complaints doe not growe in time to rebellion and pull others as low as themselues: for why should the greatest paine yeeld the lesse profite? yet this is their case, for if you marke, you shall see that the husbandman doth bate the price of his fruits, so soone as the dearth is past, though hee rayseth it a little while the dearth lasteth: but they which rayse the price of their wares with him, seldome fall againe, but make men pay as deare when the dearth is past, as if it were a dearth still. Thus a plentifull yeare doeth dammage him, and a hard yeare doth vantage them. So this painefull man is faine to liue poorely, fare meanely, goe barely, house homely, rise early, labour dayly, sell cheape, and buy deare, that I may truely say, that no man deserueth his liuing better, no man fulfilleth the Law nearer: that is; Thou shalt get thy liuing in the sweate of thy browes; then this poore sonne of *Adam*, which picks his crums out of the earth. Therefore he should not be mocked for his labour, which hath vexation enough, though al men speake wel of him: and in my opinion, if any deserue to be loued for his innocencie, or for his truth, or his paine, or the good which he brings to the Common wealth; This Realme is not so much beholding to any sort of men (but those that feede the soule) as those that feed the body; that is, those that labour the earth: yet you see how they liue like drudges, as though they were your seruants to prouide foode for you, and after to bring it to your doores: as the beastes

serue them, so they serue you, as though you were another kind of men. I cannot thinke vpon their miserie, but my thoughtes tell mee, that it is a great part of our vnthankfulnesse, that we neuer consider what an easie life and liuing God hath giuen vnto vs, in respect of them.

If the Apostles rule were kept, they which do not worke, should not eate: but now, they which doe not worke, eate most, and the husbandmen which worke, eate not, but are like Bees, which prouide food for other, and pinch themselues. Let vs consider this, for they had not one law and we another; but the same curse which was denounced vpon *Adam*, was denounced vpon all his children; That euery man should get his liuing in the sweate of his browes. Although I know there be diuers works, and diuers gifts, and diuers callings to work in: yet alwayes prouided, they which doe not worke, should not eate; for in the sweat of thy browes, that is, in labour and trauell: thou King, and thou Iudge, and thou Prelate, & thou Landlord, and thou Gentleman shalt get thy liuing as *Adam* thy Father did, or else thou doest auoyd the curse, and a greater curse shall follow; that is, they which will not sweate on earth, shall sweat in hell.

Adam had foode as well as thou, and so had *Noah*, and more then thou, vnlesse thou hadst all, for they had all; and yet they might not be idle: because their hands were not giuen them for nothing: some worke with their pen, some with their tongues, some with their fingers: as nature hath made nothing idle, but that hee which is a Magistrate, should doe the worke of a Magistrate: hee which is a Iudge, should doe the worke of a Iudge: he which is a Captaine, should doe the worke of a Captaine: he which is a minister, should doe the worke of a minister: as when *Noah* was called an husbandman, he did the worke of an husbandman. This contempt of the countrey, doth threaten danger to the land, as much as any thing else in our dayes

dayes, vnlesse their burthen bee eased, and their estimation qualified in some ptrt to their paines, Thinking that you haue not heard of this theame before, seeing the words of my text did lye for it, thus much I haue spoken to put you in mind how easily you liue in respect of them, & to rectifie our minds towards our poore bretheren, which indeede seeme too base in our eyes, and are scorned for their labours, as much as we should be for our idlenesse.

Then (saith *Moses*) Noah *began to bee an husbandman*. In that it is here saide that *Noah began*, it doth not disproue that hee gaue not himselfe to husbandrie before, but it importeth, that *Noah* began to set vp husbandrie againe after the flood before any other, so this good man recomforted with the experience of Gods fauour (which hap exempted him and his seede out of the world) and reioycing to see the face of the earth againe after the waters were gone, though an old man, and weaker then he was, yet hee returned to his labour a fresh, and scorned not to till and plant for all his possessions, as though hee were an husbandman: such a lowlinesse is alwayes ioyned with the feare of God, and they that are humbled with religion, doe not thinke themselues too good to doe any good thing.

Heere note by the way, that none of *Noahs* sonnes are said to begin this worke, but *Noah* himselfe: the old man, the hoary head and carefull father begins to teach the rest, and shewes his sonnes the way how they should prouide for their sonnes, and how all the world after should labour and trauell, till they returne to dust; so the olde man whome age dispenseth withall to take his ease, is more willing to prouide for the wants of his children, then they are which are bound to labour for themselues and their parents too, as the Storke doth feede the dam when shee is olde, because the dam fedde her when shee was yong. What a shame is

this is to *Shem* and *Iapeth*, that is, to vs which are yong and strong, that the father should be called a labourer, when the sonnes stand by? Now the ground was barren because of the floud, and could not bring forth fruit of it selfe, because of the curse: therefore it pitied *Noah* to see the desolate and barrennesse, and slime vpon the face of the earth, which hee had seene so glorious and sweete, & fertile, with all manner of hearbes and fruits and flowers before Therefore he setteth himselfe to manure it, which waited for nothing now, but a painefull labourer to till and dresse it, that it might bring forth delights and profits for sinfull man, as it did before.

By this wee may learne to vse all meanes for the obtayning of Gods blessings, and not to lose any thing which wee might haue or saue for want of paines: for that is sinne, as *Salomon* noteth in the 24. of the Prouerbes, when he reproueth the slouthfull husband-man, because his fielde brought forth nettles and thistles, in stead of grapes, not because the ground would beare grapes, but because the slouthfull man would not set them. Shall God commaund the earth and all his creatures to increase for vs, and shall not wee further their increase for our selues? As wee increase and multiplie our selues, so wee are bound to ioyne hand and helpe, that all creatures may increase and multiplie too, or else the fathers should eate the childrens portion, and in time there would bee nothing left for them that come after: this regard *Noah* seemeth to haue vnto his posteritie, and therefore he gaue himselfe vnto husbandry, which is commended in him vnto this day, and shall bee recorded of him so long as this booke is read: whereby wee are warned, that hee which liueth onely to himselfe, is not to bee remembred of them which liue after: But as *Dauid* cared how the realme should be gouerned after his death, as well as hee did during his life: so though we die and depart this world, yet we should leaue that exam-

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ple, or those Bookes, or those Workes behind vs, which may profite the Church and common-wealth when we are dead and buried, as much as we did when we liued among them: euen as *Noah* planted a vine-yard, not for himselfe, but for the ages to come after.

Some doe thinke that *Noah* planted the first vineyard, and drunke the first wine, and that there was no vse of Grapes before: which opinion they are led vnto, that they might excuse *Noah*, and mitigate his fault, if hee did sup too deepe of that cup, the strength and operation whereof was not knowne vnto him, nor vnto any man before. But it is not like, that the excellent liquor and wholesome iuyce of the Grape did lye hid from the worlde so many hundred yeares, and no doubt but there were vines from the beginning, created with other trees: for how could *Noah* plant a vineyard, vnlesse he had slips of other vines, or Grapes that grew before, seeing he did not create fruites but plant fruites as weee doe? For this is principally to be noted, that so soone as he had opportunity to doe good, hee omitted no time, but presently after the floud was gone, and that the earth began to drie, hee plyed it with seedes, and wrought it till he saw the fruites of his labour. By this wee learne to omit no occasion to doe good, but whensoeuer wee may doe good, to count it sinne if we doe it not.

But if we be so exercised, then all our works shall prosper like the vineyard of *Noah*, becausse the fruit of the vine doth cheare the countenance, and glad the heart of man. Therefore some haue gathered vpon the planting of this vineyard, a signification of gladnesse and thankefulnesse in *Noah* for his late deliuerance, as the Iewes by their solemne feasts, did celebrate the memoriall of some great benefite; but I rather iudge, that God would haue vs see in this example, what men did in those dayes, and how wee are degenerate from our parentes, that wee may prepare against the fire, as *Noah* prepared against the water.

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This is vvorthy to bee noted too, GOD did not so regard his husbandry, but that he had an eye to his drunkennesse, and speakes of his fault as well as his vertue; whereby wee are wrrned, that though God blesse vs now while we remember him, yet hee vvill chasten vs so soone as we forget him: though vvee bee in a good name now, infamie will rise in an houre: though we be rich at this present, pouerty may come presently: though we be whole while we be here, yet wee may fall sicke before night; euen as *Noah* is prayed in one verse, and dispraised in another: euen now God commends him for his lowlinesse, and now discommends him for his drunkennesse; as though he had forgot all his righteousnes, so soone as he had sinned, and would call in his prayse againe.

This was to shew, that *Noah* was not saued from the flood because hee deserued to be saued, but because God had fauour vnto him: for hee which was not drowned with water, was after drowned with wine; As the Pharisees, when they had done well, were proud of it, and lost their reward: so when *Noah* had done a good worke, he spotted it with sin, and was dispraysed where he was prayed; as though God had repented him that hee commended him. Hee planted well, but hee drunke not vvell: therefore that which was good, did him no hurt: then seeing he was trapped with a good worke, whatsoeuer we doe, we may remember how easie it is to sin, if we misse in the matter, or in the manner, or time, or place, or the measure, as *Noah* did. Hee which planteth the vineyard, is worthy to taste of the Grape: but if thou haue found hony, (sayth *Salomon*) eate not too much least thou surfet. So if thou hast found wine, drinke not too much, least thou surfet. A litle wine is better then a great deale, and if thou wilt follow the Apostles counsell, thou must drinke it but for thy stomacks sake, least that happen to thee, which thou shalt heare of this noble Patriarch.

Though

Though he were neuer so righteous before God and men, though hee escaped the destruction which lighted vpon all the world, though hee had all the foules of the ayre, and beasts of the land at his commaund, though hee passed the pilgrimage of man nine hundred yeares, yet *Noah* was but a man: so ancient, so righteous, so mightie, so happy, *Noah* shewed himselfe but a man, for drinking the wine which himselfe had planted, he was drunken. This was *Noahs* fault, he was drunken with his owne wine; as *Lot* was defiled with his owne daughters. If *Cham* his sonne had taken too much, and stript himselfe as his father did, the holy Ghost would scarse haue spoken of it, because he was a man of no note, but when the father forgate himselfe, and gaue this offence, marke the man of the holy Ghost, as though hee woulde shewe you a wonder: hee displayeth *Noahs* drunkennesse, as *Cham* displayed his nakednesse: as if hee would say; Come and see the strength of man. Hee which was counted so righteous, hee which beleeued the threatning, like *Lot*, when the rest mocked, he to whom all the foules of the ayre, and the beasts of the earth flocked in couples, as they came to *Adam*, hee which was reserued to declare the iudgements of God, and to begin the Worlde againe: *Noah* the example of sobriety, the example of moderation is ouercome with drinke, as if he had neuer beene the man. How easie, how quickely the iust, the wise, the prudent hath lost his sense, his memory, his reason, as though he had neuer bin the man!

And how hard is it to auoyde sinne, when occasion is at hand, and pleasant opportunity tempteth to sinne? It is easier for the bird to goe by the net, then to breake the net: so it is easier for a man to auoyde temptations, then to ouercome temptations: therefore God forbad *Balaam* not onely to curse the people, as *Balak* would haue him, but hee forbad him to goe with *Balaks* seruants, knowing that if he went with them, and saw the

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pompe of the Court, and heard the King himselfe speake vnto him, and felt the tickling reward, it would straine his conscience, and make him doubt whether he should curse or blesse.

Peter but warming himselfe at *Cayphas* fire, was ouercome by a silly Damsell to doe that which hee neuer thought, euen to forsweare his Lord God: therefore *Daniell* would not eate of the Kings meate, least hee should be tempted to the Kings will; shewing vs that there is no way to escape sinne, but to auoyd occasion. Therefore *Dauid* prayeth; *Turne away mine eyes from vanity*: as though his eyes would draw his heart, as the bait tilleth on the hooke. *Noah* thought to drinke, hee thought not to be drunke: but as hee which commeth to the field to sound the trumpet, is slaine as soone as he which commeth to fight: so the same wine distempered *Noah*, which hath distempered so many since. Where he thought to take his reward, and taste the fruite of his owne hands, God set an euerlasting blot vpon him, which stickes fast till this day, like a barre in his armes, so long as the name of *Noah* is spoken of; that wee cannot reade of his vertue, but wee must read of his sinne: whereby euery man is warned to receiue the gifts of God reuerently, to vse them soberly, and to sanctifie himselfe, before he reach forth his hand vnto them; that they may comfort and profite vs with that secret blessing which God hath hid in them: or else euery thing, the best gifts of God may hurt vs, as the pleasant wine stained and confounded the great Patriarch, when he delighted too much in it; which hee might haue drunke as Christ did at his last Supper, and this disgrace had neuer beene written in his story: but GOD woulde haue a fearefull example like the pillar of salt, to stande before those beastes, whose onely strife is to make tryall vvho can quaffe deepest, and shewe all their valiantnesse in wine.

Because there is such warning before vs, nowe vvee haue

haue the Drunkard in schooling, I will spend the time that is left, to shew you the deformitie of this sinne, If any heare me which haue beene ouertaken with it, let them not maruell why hee cannot loue his enemies, which loueth such an enemie as this, which leadeth till hee reeleth, duls him till he bee a foole, and steales away his sence, his witte, his memory, his health, his credit, his friends: and when shee hath stripped him as bare as *Noah*, then shee exposeth him like *Noah* to *Cham*, and all that see him doe mocke him: it is a wonder almost, that any man would be drunke that hath seene a drunkard before, swelling and puffing, and foming, and spuing, and groueling like a beast for who would bee like a beast for all the world? Looke vppon the drunkard when his eyes stare, his mouth driuels, his tongue faulters, his face flames, his hands tremble, his feete reele: how vgly, how monstous, how lothsome doth he seeme to thee? So lothsom dost thou seeme to others when thou art in like taking.

And how lothsome then doest thou seeme to God? Therefore the first law that *Adam* receiued of God, was abstinence, which if he had kept, hee had kept all vertues beside, but intemperance lost all. In abstinence the law came to *Moses*, and he fasted when he receiued it, to shew that they which receiue the word of God, receiue it soberly. A temperate man seldom sinneth, because the flesh which doth tempt, is mortified, least it should tempt: but when the hand-maide is aboue the mistresse, and a man hath lost the image of GOD, and scarce retaineth the image of man, all his thoughts, and speeches, and actions must needes bee sinne, and nothing but sinne, because the band of vertue, sobrietie, is broken, which keept all together: when didst thou want discretion to consider? when didst thou want patience to forgiue? When didst thou want continencie to refraine? When didst thou want heart to pray, but when sobrietie was fled away, and intemperancie filled her roome? If shame let to sinne, it

casteth

casteth out shame: if feare let to sinne, it casteth out feare: if loue let to sinne, it expelleth loue: if knowledge let to sinne, it expelleth knowledge, like a couetous Land-lord, which would haue all to himselfe, and dwell alone.

There is no sinne but hath some shew of vertue, onely the sinne of drunkennesse is like nothing but sinne: there is no sinne but although it hurt the Soule, it beautifieth the body, or promiseth profite, or pleasure, or glory, or something to his seruants: onely drunkennesse is so impudent, that it descrieth it selfe: so vnthankefull, that it maketh no recompence: so noysome, that it consumeth the body, which maketh sinners spare, least they should appeare to be sinners. Euery sinne defileth a man, but drunkennesse maketh him like a beast: euery sinne defaceth a man, but drunkennesse taketh away the image of man: euery sinne robbeth a man of some vertue, but drunkennesse stealeth away all vertues at once: euery sinne deserueth punishment, but drunkennesse vpbraides a man, while the wine is in the stomacke: and though he would dissemble his drunkennesse, yet he is not able to set a countenance of it, but the childe descrieth him, the foole knowes that he is drunke, because his face betrayeth him, like the leprosie, which brast out of the forehead: so worthily hath he lost the opinion of sobriety, which hath lost it selfe. His sonne thinks himselfe more master now then his father: his seruant makes him a foole: his children lead him like a child: his wife vseth him like a seruant, and although his drunkennesse leaueth him when he hath slept, yet no man seekes to him for counsell after, no man regards his word, no man reckons of his iudgement, no man is perswaded by his counsell, no man accounts of his learning, no man hath any glory to accompany with him, but so soone as drunkennesse hath made him like a beast, euery man abhorreth him like a beast, as they did *Nabuchadnezzar*: the spirit flieth from him least it should grieue it, his

friends

friends goe away least he should shame them, and no vertues dare come neare, least he should defile them.

How many things flie out, when Wine goes in? how is it then that he which loueth himselfe, can be so cruell to himselfe, that he should loue his life, and shorten his life? that he should loue his health, and destroy his health? that he should loue his strength, and weaken his strength? that he should loue his wealth, and consume his wealth? that he should loue his credit, and cracke his credit? that he should loue his vnderstanding, and ouerturne his vnderstanding? that he should loue his beauty, and deforme his beautie? The Poets neede faining no more, that men are transformed into beasts, for if they were liuing now, they should see men like beasts: some like Lyons, some like Wolues, some like Foxes, some like Beares, some like Swine: Who is the beast, when beastes satisfie nature, and man satisfieth appetite? when the beasts keepe measure and man exceeds measure! when the beasts are found labouring, and man found surfetting, who is the beast? I haue read of a bird which hath the face of a man, but is so cruell of nature, that sometimes for hunger she will set vpon a man, and slay him: after when she comes for thirst vnto the water to drinke, seeing the face in the water like the face of him whom she deuoured, for griefe that shee had killed one like her selfe, takes such sorrow, that she neuer eateth nor drinketh after, but beates, and frets, & pines her selfe to death. What wilt thou doe then which hast not slaine one like thy selfe, but thy selfe, thy very selfe with a cup of wine, and murdereſt so many vertues and graces in one houre?

As *Esau* sold his land and liuing for a messe of pottage, so the drunkard selleth his sense, and wit, and memory, and credit for a cup of wine. Thou hast not murthered thy brother, like *Caine*; but thou hast murthered thy selfe, like *Iudas*: as the *Rechabites* abstaining from wine, as *Ionadab* bad them, obtained the blessing which God had

brus appointed

appoynted to the Israelites: so let vs take heede, least they which we account Idolaters, whilest they fast and watch, obtaine the blessing which God hath appoynted for vs, (get away the blessings) while we sit downe to eat, and rise to play. Therfore as Christ said; Remember *Lots* wife: so I say; Remember *Lot*: one houre of drunkennes did him more hurt, then all his enemies in *Sodom*: Remember *Noah*, one houre of drunkennesse discouered that which was hid sixe hundred yeares. Ten times more might be said against this vice, but if I haue said enough to make you abhorre it, I haue said as much as I would.

Some goe about to excuse *Noah* because he was an olde man, and therefore might soone be taken cupshot: some because the wines were hotter in those Countries then they are with vs, some because of his change of drinkes, which had not wonted himselfe to Wine before: some because as most men delight in that which by great labour they haue brought to passe of themselues.

So no maruell though *Noah* had a longing to his owne Grapes, following herein the example of a curious Cooke, which doth sup, and sup his broth, to taste whether it bee well seasoned, that he may mend it if he can, or mend the next: but as the flie by often dallying with the candle, at last scorcheth her wings with the flame; so taking, he was taken, and at last was drunke: yet this was imputed to him for his fault, that he was drunke, as the punishment which followes doth witnesse. Such is the prouidence of God, that his mercy might be glorified in all, hee hath concluded all vnder sinne, & suffered the best to fall, that no man might trust in his owne strength, and that we seeing their repentance, may learne to rise againe, how grieuous soeuer our sinnes be. If we had beene Idolaters, if adulterers, if persecuters, if murmurers, if murtherers, if blasphemers, if drunkards: *Aaron*, and *Moses*, and *Lot*, and *Abraham*, and *Dauid*, and *Salomon*, and *Peter*, and *Paul*, and

and *Noah*, haue been the like, who raigne now in the kingdome of Christ with his Angels; and so may we, if we repent like them. These examples saith *Paul*, are not written for our imitation, but for our admonition.

Thus you haue seene *Noah* sober, and *Noah* drunken; where we may see; that a man may be drunke with his owne wine, he may surfet with his owne meates, he may lust with his owne wife, he may offend with his owne gifts, his owne honor may make him proud, his own riches may make him couetous, his owne strength may make him venturous, his owne wit may make him contentious: therefore as the child plucks out the sting, before hee takes the hony; so let euery man before hee receiues the gifts of God, sit downe, and looke what baytes, what snares, what temptations Sathan hath hid in them, and when he hath taken out the sting, then eat the hony, and he shall vse the blessings of Christ, as Christ did himselfe.

* * *

FINIS.

A godly Prayer to be ſayd
at all times.

BEecauſe I haue ſinned, O Lord, & done wickedly in thy ſight,& prouoked thee to anger by my abhominable wickednes, making my body which thou haſt ordayned as a veſſell for thine honour, an inſtrument of moſt deteſtable filthineſſe, O Lord be mercifull vnto me,and pardon me this great wickednes: looke not vpon mee, good Father,with the eies of iuſtice,neither do thou draw againſt me the ſword of iudgement,for then how ſhall I that am but duſt,ſtand in thy preſence,when thy wrathfull indignation commeth forth as a whirl-wind,& thy heauy diſpleaſure as a mightie tempeſt, ſeeing the earth trembleth, the depths are diſcouered,& the very heauens are ſhaken,whē thou art angry? Exerciſe not therefore thy fury againſt mee,that am but chaffe before the wind, and as ſtubble againſt the flaming fire: though I haue ſinned greiouſly in thy ſight, preferring my wicked deſire before thy holy commaundement: eſteeming the pleaſure of a moment before eternall and euerlaſting ioyes:nay which is worſe, making more account of vileneſſe and vanitie, and extreame folly,and madneſſe, then of the glory and maieſty of the moſt excellent, wonderfull, and bleſſed God, nothing dreading his diſpleaſure, whoſe wrath maketh the deuils to quake,and burneth vnquenchable vnto the bottomleſſe pit of hell? whoſe might is ſo great, that by the breath of his noſtrils, hee can in the twinckling of an eye deſtroy a thouſand worlds: yet am I bolde, proſtrating my ſelfe before the throne of thy Maieſtie, heartily to beſeech, and humbly to intreate thee, that thou wilt not deale with me according to my merits,for I haue deſerued that thou ſhouldeſt raine downe fire and brimſtone

from out of heauen vpon me to deuour mee, or to open the earth vnder mee, to swallow me vp quicke into hell: but thou art gracious and full of compassion, and rich in mercies, therefore doe men put their trust vnder the shadow of thy wings. I haue none in heauen to flye vnto but thee, nor in earth of whome I may receiue any comfort but at thy fauourable hands, which are stretched out day and night, to receiue all that by earnest repentance turne to thee, being readie to ease all those that are laden with the burthen of their sinnes, and refresh their distressed consciences. In the multitude of thy mercies I approch vnto thee, O Lord, desiring thee to looke downe from the height of thy sanctuary, vpon mee poore and wretched sinner, and to wipe away mine offences, and to blot out my misdeedes: especially this my vngracious, vncleane, and vngodly act, that it may not come vp in remembrance with thee, nor be imputed to me for euer, for thy Sonnes sake, O Lord in whome thou art well pleased, in whome thou wast fully satisfied vppon the Crosse for my sinnes: graunt mee free pardon and remission of that I haue so foolishly by my exceeding frailtie, committed against thee in this shamefull deede. But O thou my vncleane and vnthankefull soule, my vngodly and rebellious heart, what did I sinfull wretch and execrable caitife, so blindly and desperately attempt? How art thou become quite senceless, that thou wast so readie to anger thy most louing God, and to prouoke thy most mightie iudge, that thou mightest satisfie thy filthy flesh, suborned both by thine and Gods most malicious aduersarie, to grieue and vexe the spirit of the Lord, and to damne thy selfe for euer: Hath not God of his singular fauour made the heauens of old and placed the Sunne and Moone in them, two glorious lightes, with innumerable starres, a wonderfull workemanship for thy vse and benefite? Hath he not lifted vp the clouds by his strong arme, and heaped treasures of raine, haile, and snowe, to doe thee seruice?

Hath

Hath hee not in the midſt of the world, layd the foundations of the earth, that thou mighteſt haue a ſtable habitation, and mighteſt from thence behold euery way thou lookeſt, the walles of this beautifull place? Hath he not gathered the waters into one place, and made the drie lande appeare, & drawne forth by his power a pure ſubſtance of aire betweene heauen and earth, that fiſhes might multiply in the ſea, foules in great abundance fly in the open face of the firmament, tender plants, hearbs, flowers, and trees in all varitie, grow and fructifie vpon the grounde: yea, creeping things, cattell and beaſts increaſe in infinite number, in paſtures, fields, gardens, orchards, and groues, and all thoſe to doe thee pleaſure? Hath he not further giuen thee ſprings and riuers, gold and ſiluer, pearles and iewels, euen plenty of ſtreames, ſtones and mettall, to furniſh thee with whatſoeuer for profit thou needeſt, or for pleaſure deſireſt? Hath he not made thee Lord and ruler ouer all his creatures, euen ouer all the huge Elephants, the Whale, the ſtrong Lyon, and Vnicorne, and horſe of warre? ouer the ſauage Tigers, Beares, and Woolues? ouer the mightie Eagle, Griffin, Vulter, Oſtrich and Hauke, Art thou not clad and defended, fed and inriched, cheared and renowned by theſe his creatures, and that all the parts of thy body, and ſences of the mind, might be partakers of his goodneſſe, and with his ſweeteneſſe refreſhed, comforted and delighted in great meaſure? Yea aboue all this hath hee not breathed into thy body, an immortall ſoule, that thou mighteſt remaine with him in glory for euer? Did he not at the firſt frame thee like vnto himſelfe that he might therefore loue thee as his ſon? Did hee not caſt into thy ſpirit the beames of his wiſedome, that thou through thy vnderſtanding mighteſt behold him and his glory, and ſtirre vp ſparkes of goodnes in thy heart, that thou mighteſt by thy affection imbrace him and his bounty, and be made perfectly bleſſed by his infinite happines, who when *Adam* thy vngratefull Father, by diſtruſting

him that hath faithfully promiſed, was throughly able to fulfill his will, and reſolutely determined exceedingly to aduance him, hauing giuen him this whole world in teſtimonie thereof, by diſcontenting his minde with the excellent eſtate he was placed in of vnſpeakeable loue, vnleſſe he might be as good as God himſelf, proudly deſiring to make duſt the fellow of him, who was from euerlaſting, infinitly full of wiſedome, power, grace, & maieſtie, and had done all this at the perſwaſion of the moſt trayterous rebell of his right gracious king, and ſpitefull enemie of his moſt bountifull maiſter, euen then when this moſt villanous conſpiring with gods notorious aduerſarie, had deſerued immortall hatred againſt him, and all that pertayned vnto him: yea they are yet vnborne, but contayned in him, whoſe whole maſſe by this impious diſobedience, became by iuſt iudgement a temple of curſed eſtate for euer, and for euer: thou alſo thy ſelfe bringing forth fruit of contempt of his lawe, which is moſt holy, mercifull, and mightie: yet euen then I ſay, of vnſpeakeable pitty and compaſſion intended, nay promiſed, nay laboured to deliuer him & thee from that dreadfull vengeance which ye haue purchaſed by your wicked and vngracious demerits, and to reconcile you baſe abiects and vile caſt awayes, & yet ſtubbourne and ſpitefull haters of the great God *Iehouah*, who when there was no meanes to be found in heauen, nor ſeas, nor in the earth, nor vnder the earth, but that he ſhould damne his onely begotten Sonne, the very brightnes of his glory, who neuer offended him, but was an eternall delight vnto his ſoule, and reioycing vnto his ſpirit, that thou mighteſt be ſaued, a groſſe lumpe of ſlime and clay, ſtill vexing him by thy wickednes? yet deliuered his ſonne into the full power of Sathan, to put him to a moſt ſhamefull death, by the hands of moſt deteſtable perſons, & did caſt him far away out of his fauour, and threw him downe into the bottomles pit of his vnſupportable wrath and indignation, that thou mighteſt be placed

ced betweene his owne armes in the kingdome of heauen in all royalty and glory, as his deare and entirely beloued ſonne. Why therefore waſt thou, O my vnholy and vnthankefull nature, ſo ready and prone, ſo violent and headlong to commit things highly diſpleaſant in his ſight, who in a maner, and as far as it was poſſible, ſlew himſelfe for thy ſafety, when he had no creature ſo diſobedient as thee? O thou my inward ſoule & ſpirit of my mind, awake, & ſtand vp to defend thy ſelfe, for thou art beſieged with mighty enemies; the prince of darknes, the rulers of the ayre, the ſpirituall craftines and policies of hell; why ariſeſt thou not thou ſluggard? thy foes in great number are prepared with many ambuſhments, hauing a huge army, all maliciouſly bent, with venimous darts to pierce through thy heart they are entred thy holds at all fiue gates of thy outward ſences, yea they haue broken downe thy inward dore, and haue left thee but one window towards heauen to eſcape by, euen by thy prayers, whereto the ſpirit of God waiteth thy ſpeedy comming: make haſte, O thou heauy with ſleepe, or thou art taken by thy cruel enemies, whoſe hands are of iron, & their teeth of ſteele, to grind thy very bones to powder; hearken no longer to that ſtinking harlot, thy wicked appetite, which lying in thy boſome, deſireth nothing but thy vtter deſtruction, ſhe perſwadeth thee that thou art in no preſent danger, that ſhe may reioyce at thy miſerable end. It may be thou art fed to the ſlaughter, that though thou goe on a little way in thy pleaſant path, thou mayeſt returne backe when thou wilt, and thy little wandring wil not greatly be regarded. O thou vnwiſe and ſottiſh heart, when wilt thou vnderſtand? hath the Sonne of God endured ſuch paine for the ſmalleſt of thy ſinnes, and makeſt thou ſo light account of ſo grieuous crimes? doth the law thunder curſes, and plagues, and euerlaſting torments againſt thy leaſt inordinate motions, and didſt thou not dread to performe ſo ſhameles a practiſe? Knoweſt thou not that the eyes of God and his Angels, be-

hold thee doing that thou wouldſt be aſhamed to doe in the preſence of vngodly men, or vnclean beaſts: or doeſt thou not conſider how thou didſt grieue the ſpirit of God who hath vouchſafed of his infinit mercy, to dwell in thy body to this end chiefly, that he might mortifie the carnall luſts? Why didſt thou then defile his temple, which he hath ſanctified to be a houſe for himſelfe to dwell in? take heede thou driue not out ſo worthy a gheſt, by ſuch ſwiniſh and fleſhly behauiour, who if he once depart, then ſhalt thou be a hold for deuils, & legions of damned ſpirits, that they may ſtuffe thee full of all maner of iniquity, & then at length become pitch and brimſtone, to mainetaine the fire of Gods ſcorching wrath in thy ſinewes, ſpirits, and inward bowels, drinking out in full meaſure the dregs of the wine of his rage and fury: and canſt thou be blind and wretchleſſe that for the vaine pleaſure of ſin for a little while, thou wilt conſtraine God to torment thee euerlaſtingly, who it may be euen at this inſtant, if thou wilt ſtill try his patience & long ſufferãce, wil ſuddenly take thy ſpirit from thee, or come in iudgemẽt to recompence to al ſinners by his final ſentence in the burning of the whole world, the ſtipend of horor, ſhame, confuſion, & vtter reprobation, and weigh with thy ſelfe, that to approach to God, is the chiefeſt ioy of his choſen, to behold his glorious countenance in the face of his Son, whereas thy ſins doe ſeperate thee from him, & make thee afraid to ſpeake to him by prayers, which is the chiefeſt & greateſt ſolace in this mortall life: how much more will thy vngodlines make thee wiſh delay of the laſt iudgement, the ſpeedy and preſent comming wherof is a chiefe prop of our ſight: and withall, remember how the deuill that roaring Lyon, laboureth by this impure act to make thee moſt filthy and lothſom in the ſight of God, and reioyceth to ſee thy gracious Father, mercifull Sauiour, and comfortable Sanctifier ſo abuſed and withſtoode, and angred by thee whom he hath wonderfully made, carefully preſerued, and dearely redeemed, and tenderly loued

ued, that if it may be, thou ſhouldſt by vtter Apoſtaſie diſhonour him in the face of the world, who hath aduanced thee in the preſence of all his Angels, and though thou bee ſo ſure in faith that thou canſt not vtterly fall (the conſideration wherof ſhould make thee more dutifull, and not incourage thee in ſinfull courſe) yet mayeſt thou by little and little, & by often falling, bring thy ſelfe into a better liking both of the wicked & of wickednes it ſelfe whō thou oughteſt to hate with a perfect hatred; & then God by iuſt iudgment caſt thee into a ſure ſleepe, that thy filthines may be ſeene of men, & thou condemned, to the griefe of the righteous, and ſcorned to the ſhame of the vngodly, and in the meane ſeaſon, by prouoking Gods iudgement, beſpoyled of thy goodly ornaments, of thy godly deſires, of religious thoughts, of zealous affections, of Chriſtian communications, of holy indeuours, of aſſured perſwaſions of faith, of ſtedfaſt waitings through hope, of conſtant ſuffering by patience and hearty reioicings from loue. In the perfit conſummation of which things becauſe al happines conſiſteth, beware thou careles wretch leaſt ſuddenly by thy abhominable filthines, thou either for a time wholy depriue thy ſelf of comfortable feeling of theſe things, or much diminiſh thy preſent graces and bleſſings receiued of the holy ſpirit to the glory of God the father: but why do I vtter my voice or ſtriue to make a dead carkas moue? O quicken thou me that art the fountain of life, and call thou out of heauen thy dwelling place, that my wandring ſoule may heare the voyce of her ſhepheard, and follow thee whitherſoeuer thou leadeſt: nay of thy tender compaſſion take me vp vpon thy ſhoulders, & carry me gently into thy fold againe: for theeues haue ſtollen me away and haue bound my feet ſo that I cannot go, and they watch for me vntill thou art gone, that they may cary me away quick from thy paſtures O doe thou therefore preſently deliuer me, and giue mee thy helping hand: O caſt thou downe by thy ſpirite my raging luſt, and by thy grace ſubdue mine vntamed affection. I am weake O Lord, and vnable to reſiſt the force

of my mighty aduerſary: ſend thy helpe from aboue, and ſaue me out of the iawes of this cruell Lyon: thou haſt deliuered me out of the mouth of hell: O let not the gates therof any more preuaile againſt me: let me not any longer be occupied in vngodlineſſe, leaſt my enemy triumph ouer me, ſaying in his malicious heart; There, there, ſo would I haue it: Let this ſin be far from me O Lord, leaſt I ſhould defile my ſelfe any more with this notorious wickednesse: worke therefore in my heart an vtter deteſtation of it, that I may euer hereafter keepe my ſelfe pure and vnſpotted for thy kingdom: thou that art able to make of ſtones children to *Abraham*, mollifie I pray thee my ſtony heart, that all manner of ſonlike affections may be imprinted therein: plucke vp O good Father, theſe rootes of bitterneſſe, that no vnſauory fruite may come of the tree which thou by thine owne hand haſt planted; I deſire: I looke, I call, I cry for thy aſſiſtance, that I may conquer this vnruly motion. O bleſſed Sauiour, that haſt granted ſo many petitions vpon earth, to them that were carefull for the body, fulfill I pray thee this my deſire, not for health, nor ſtrength, nor riches, nor honour, nor for foode, nor apparell; but for thy heauenly grace and inſpiration: yea let me loſe all thoſe rather then be left in my ſinfull fleſh, that I ſhould be ruled any longer thereby. Mortifie good Father in me the old body of ſinne, and giue vnto me a new body, purged from theſe dead workes, to ſerue the liuing God, renew my ſpirit daily, that I may caſt away theſe works of darkneſſe: let it be inough O mercifull father, that my weakeneſſe in falling heretofore hath beene made knowne vnto me, leaſt I ſhould be too proud. Now let thy ſtrength appeare in putting this mine enemie vnder my feet, that thereby I may be bold to put my confidence in thee. Why ſhould my body made by thine hand, & my ſoule framed according to thy image, be giuen ouer as a prey into the hands of Sathan? Deliuer me O Lord from the ſhares of the hunter, and preſerue me from the hand of mine enemie, who lieth in wait for my ſpirituall life, & laboreth my euerlaſting deſtruction ſo ſhall I praiſe thee for thy great goodnes, & magnifie thy

name for giuing me conqueſt ouer my aduerſary that is to ſtrong for me. To thee I flie for ſuccour till this tempeſt be ouer-paſt; hide me I pray thee vnder thy ſhield & buckler, that none of the fiery darts of Sathan take hold on mee. Good Lord, for the loue thou beareſt vnto mankind, for thy Sonnes ſake, who hath taken our nature vpon him, grant that I may not be tempted aboue my ſtrength, and that in all temptations I may flie vnto thee, as a horne of my ſaluation, yeelding thee moſt humble & hearty thanks for that thou haſt ginen me a deſire to withſtand my ſinfull fleſh; which thy worke I beſeech thee for thy names ſake, to perfect and fully accompliſh.

Mat. 26. 41.

Watch and pray, leaſt ye enter into temptation: the ſpirite is willing, but the fleſh is weake.

Another zealous Prayer.

ETernall God, Almighty, and moſt mercifull: we thy vnworthy ſeruants, proſtrate before thy throne of grace, do yeeld our ſelues body and ſoule vnto thee for all thy benefits, which thou from our birth haſt heaped vpon vs, as though we haue alwayes done thy will: although we occupied about vaine things neuer marked, neuer loued, neuer ſerued, neuer thanked thee, ſo heartily for thē, as we eſteeme a mortall friend for the leaſt curteſie. Therefore we come with ſhame & ſorrow to confeſſe our ſins, not ſmall but greiuous, not a few, but infinit, not paſt, but preſent, not ſecret, but preſumptuous, againſt thy expreſſe word & will againſt our owne conſcience, knowledge, & liking, if any had done them but our ſelues. O Lord if thou ſhouldeſt require but the leaſt of them at our hands, Sathan would challenge vs for his, and wee ſhould neuer ſee thy face againe, nor the heauens, nor the earth, nor all the goodnes which thou haſt prepared for man, what ſhall wee doe then, but appeale vnto thy mercy, and humbly deſire thy fatherly goodnes, to extend thy compaſſion towards vs, which thy beloued Sonne our louing Sauiour hath purchaſed

chaſed, ſo mightily, ſo graciouſly, and ſo dearely for vs: we beleeue & know, that one drop of his bloud is ſufficient to heale our infirmities, pardon our iniquities, & ſupply our neceſſities, but without thy grace, our ſight, our ſtrength, our guide, we are able to do nothing but ſin, as woful experience hath taught vs too long, and the example of them which are voide thereof, whoſe life is nothing elſe but the ſeruice of the worlde, the fleſh and the deuill. Therefore good father, as thou in ſpeciall fauour haſt appointed vs, to ſerue thee, like as thou haſt ordained all other creatures to ſerue vs, ſo may it pleaſe thee to ſend downe thy heauenly ſpirit into our hearts, change our affections, ſubdue our reaſons, regenerate our wils, and purifie our nature to this dutie: ſo ſhall not thy benefites nor thy chaſtiſements nor thy word returne voyd, but accompliſh that for which they were ſent, vntill wee bee renued to the image of thy Sonne. Good Lord, wee beſeech thee, looke downe in the multitude of thy compaſſions, vpon thy militant church, this ſinfull realme, thy gracious ſeruant, our dread ſoueraigne, his Honorable Councell, the ciuill magiſtrates, the painefull miniſters, the two vniuerſities, the people that ſit in darknes and all that beare thy croſſe. Gather vs into one communion of thy truth, and giue vnto euery man, a ſpirit to his calling, that we being mindfull of the account, and that wee are called Chriſtians, may firmely reſolue, ſpeedily begin, and continually perſeuere in doing & ſuffering thy holy will. Good Lord bleſſe and ſanctifie our meeting that no temptatiō hinder me in ſpeaking, nor them in hearing, but that thy word may bee heard and ſpoken as the word of God, which is able to ſaue our ſoules in that day. There is no cauſe, O God moſt iuſt, why thou ſhouldeſt heare ſinners which art diſpleaſed with ſin, but for his ſake which ſuffered for ſin and ſinned not: in whoſe name we lift vp our hearts, hands, and voyces vnto thee, praying as he hath taught us: *Our Father which art &c.*

FINIS.

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